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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC 8 April 1905 Number 14

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Fourth in a series of Messages for Today

Why Love the Bible

Surely not because I am required, for that would be only an outward reason that could not win my heart.

Not because it was let down from heaven, for it grew upon earth; nor because every word in it comes straight from God, for many of its words breathe out the spirit of my fellowmen, some of them in sore trial, doubt, perplexity, and some still lacking the light and love of Christ.

But because it glows with the light and love of Christ; because it shows me Him who walked the earth and hung upon the cross that He might save such men as I; because it brings me what he revealed of the living God and Father whom to know is life eternal.

Because it shames me, inspires me and calls me upward. It is the book of faith and hope and love, of comfort, holiness and power, of salvation and eternal life: it is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and live with in light and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.

Written for *The Congregationalist* by WILLIAM NEWTON CLARKE

New York **The Pilgrim Press** Chicago
BOSTON

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The Marquise Oyama was baptised a Christian in the Old Swedes Church, near Norristown, Pa., in 1876, just after her graduation from Vassar College.

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Saturday
8 April 1905

Volume XC
Number 14

Event and Comment

WITH THE ASSEMBLING of the representative national body of the United Brethren at Topeka, Kan., next month, the question of the tripartite union will again emerge before the denominations concerned. It will be remembered that the Methodist Protestants in convention at Baltimore last May and the Congregationalists in session at Des Moines last October enthusiastically indorsed the proposition looking toward unity, and the probability is that similar action will be taken by the United Brethren, though we hope only after a full and frank discussion of the questions involved. Meanwhile in those sections of the country where the denominations are in close proximity efforts are being made to promote acquaintance and co-operation. During the current months three great missionary rallies of the Congregational, United Brethren and Methodist Protestant Churches are to be held, one at Dayton, O., one at Baltimore and the third at Pittsburg, Pa. The latter convenes next week Tuesday, and churches of the three denominations within seventy-five miles of Pittsburg are asked to send delegates. Dr. Gladden, who has led so wisely in the movement for union, and Dr. Creegan of the American Board will be the Congregational speakers. Such meetings afford an opportunity for a better understanding of the special work each body is doing and for that personal touch with one another without which the union, even if officially consummated, would not be easily brought to realization in local fields.

The Tripartite Union

"IF THE PRUDENTIAL COMMITTEE takes the Rockefeller gift the Board will lose a great deal more money than that gift amounts to." "A silent protest will close a good many pockets if this money is not returned." "If the committee returns this gift, I shall stop my contributions to missions or send them hereafter through some other denomination." These are specimen remarks which have been falling on our ears now for several days. Protesters on both sides have said again and again that they will withhold their contributions if their view of the way this gift should be treated is not taken by the officers of the Board. After the excitement has subsided, it will probably be remembered that those who have the responsibility of deciding this question will not be made poorer by the withdrawal of gifts. The only persons who can be made to suffer will be missionaries and institutions on foreign fields—those who have no vote in the matter, and the large majority of whom know nothing about it. We cannot believe that intelligent men and women who care for the work they have helped to support and the workers who are devoting their lives to it will choose this way of trying to convince the Board that their views are wise. We say this the more confidently because no one questions the fact that all money intrusted to the Board is administered to the full satisfaction both of the givers and the recipients.

A Selfish and Futile Argument

A LETTER was received last week at the rooms of the American Board from a well-known Congregationalist who is universally honored for his Christian character and his generosity in benevolent work. He was absent from home, and had just seen a statement in a newspaper that Mr. Rockefeller had given $100,000 to the Board, but that it had been declined. His letter referred to the fact, already known to the officers of the Board, that he was about to give it $50,000 for the use of one of its colleges. He expressed his astonishment at the reported action of the Prudential Committee, warmly defended Mr. Rockefeller and wrote: "His money is just as good as my money. I shall wait for the outcome before I give my money."

An Example

THE WARM EVANGELISTIC spirit on both sides of the Atlantic is driving straight for the masses. That is the meaning of the evangelistic parades and the midnight services which have been held in Boston, Denver and Los Angeles, and into which the recent National Free Church Council in Manchester, Eng., threw itself as heartily as it did into the discussion of Higher Criticism. That too, is the purpose of the theater services which were inaugurated in Boston last Sunday, and which have been going on for a month in Philadelphia. In that city prominent leaders, like Mr. Dawson and Dr. Floyd Tomkins and Mrs. Maud Ballington Booth, have had a part, and all classes of outsiders have been the objective. To the meetings in fashionable theaters those who live in the better residential section, as well as the thousands of students in the city, were especially invited, while the theaters of a cheaper grade have seen the assembling of men and women whose apparel and bearing proclaim them to be from another stratum of the population. The results have been gratifying, and a veteran Congregationalist, long a resident of the city, writes us saying, "It costs money but it does good, and Philadelphia passes its word of encouragement on to other great cities." Another adaptation of the theater there is its use every Thursday noon for a service for business men. There is no discrediting of church buildings by a temporary use of other auditoriums, but only a fresh and sometimes a much needed demonstration of the purpose of churches to go where outsiders naturally assemble and to use every legitimate means to win them.

Fresh Ways of Reaching Outsiders

THE SUCCESS, humanly speaking, of such aggressive movements depends on at least two elements; first, strong men of the church, ministerial and lay, must put their hand to them. At the Manchester midnight meeting just referred to, the leaders of the Free Church like John Clifford and J. H. Jowett joined hands with Gipsy Smith and other evangelists in bringing in the populace and in speaking to them the simple, persuasive gospel message. The idea that any kind of a Christian worker is suited for expeditions into the highways and hedges and for rescue work in general is as antiquated as the idea that any one is good enough to be a foreign missionary. The second essential is the conserving of results through proper agencies. There is where the greatest skill and practical resourcefulness are desirable. In another column of this paper Mr. William Shaw points out the service rendered by rescue missions in Boston for a number of years and made conspicuously evident in connection with the Dawson campaign. It may surprise many who participated in the evangelistic parade of March 1, to learn that what they did once and perhaps for the first time in their lives, a group of earnest young people have been doing in substance for a number of years. Here is a point of attack on the city problem which needs to be utilized in every great city.

Conserving Results

THE RELIGIOUS EDITOR of the Philadelphia *Press*, Mr. William T. Ellis, who spent an hour or two with Rev. F. B. Meyer of London immediately after his landing in New York a fortnight ago, was impressed with a certain shift of emphasis in the issue now appealing to his heart and conscience. "A saint turned soldier," is Mr. Ellis's graphic characterization. It certainly is interesting to note that the man who has fed the devotional life of two continents and instructed so many Christians in the deeper things of Scripture is now among the foremost in the fight for a just system of public ed-

Mr. Meyer's Interest in the Life that Now Is

ucation and for a purer political life. Southerners and Westerners who will be hearing Mr. Meyer this month will probably note no falling off in his spiritual intensity, but he seems to have added to it a deep concern for political righteousness. As he tells the story of the Welsh revival, he confirms all that Mr. Stead and others have said of it. With regard to the London awakening he speaks a little more guardedly, as this extract shows:

> Lord Kinnaird, who is chairman of the committee, got after me for not becoming more excited over the Torrey meetings, but I told him that when once a man has seen the sunrise he cannot grow enthusiastic over any number of electric lights.

For a well-balanced and sympathetic account of both revivals we refer our readers to Mrs. Shields's article on another page. She is a Londoner and a sister of President Mackenzie of Hartford Seminary.

President Hadley on Control of Railways

PRESIDENT HADLEY of Yale, before he became president of that institution, was the leading specialist on railway economics in this country. He still keeps in touch with important developments in the field of his specialty, and has contributed to the Boston *Transcript* (April 1) a most valuable article on The Public *versus* Highways. His way out of the present strife between the public, led by President Roosevelt, and the Senate and the railways, is to relieve the Interstate Commerce Commission of its judicial or semi-judicial authority and to establish a special court for the trial of railway cases, made up of judges who have shown especial fitness for the duty. President Hadley still thinks that our railways are the best in the world, but not as much superior to other countries' roads as they were twenty years ago, Germany now being a close rival in this as in so many other particulars. He believes that the rate of profit on the railroads with us is less extortionate than with other monopolistic combinations. He realizes the justness of the demand for a larger measure of governmental control, and would not have the demand denied; but he believes in looking ahead to see how suggested reforms will work, and prefers to trust adjustment of rates and other problems to judicially minded and judicially trained men.

A Congressman and His Constituents

AMERICAN representative government differs from the English in not a few particulars, notably in the unbounded liberty of thought and action given to an American representative by his constituents once he is elected. The English member of Parliament accounts to his constituents from time to time in speeches or by letters in the press. He must submit to questioning and heckling if he appears publicly on the hustings. His touch with those whom he represents is close and warm, relatively speaking, compared with the American congressman's who seldom addresses or communicates with those whom he represents save when up for re-election. We say all this because of a significant meeting held in the Eighth Massachusetts Congressional District last week of Republicans who in the main agree with Congressman McCall, but some of whom dissent from his hostile attitude toward the Administration's efforts to extend Governmental authority over railway rates. In the kindliest spirit and without any intimation that the discussion was a prophecy of an attempt to end Mr. McCall's career in Congress, the *pros* and *cons* of the issue were debated. If Mr. McCall could have been there to meet his constituents face to face, the incident would have been prophetic of a better day in American politics. We are convinced that American constituents and their representatives in legislatures need to get together oftener for mutual enlightenment. If legislators understood that they ultimately must give account of their records these would be better.

Philadelphia's Peril

THE REPUBLICAN "machine" in Pennsylvania, notwithstanding its present overwhelming strength, has decided still further to strengthen its grip on Philadelphia by rushing bills through the legislature without debate by legislators or chance of protest by citizens, which will render the office of mayor a nullity and put the nomination and election of all heads of departments in the hands of the municipal legislators. It is needless to say that this reversion to a former system which wrought nothing but evil, demoralization and extravagance while it lasted in Philadelphia and other American cities, is opposed to the governing principle of all the latest and best municipal, organic law in this country and abroad. No scheme so tempts the legislator to be dishonest or to act for political rather than civic ends. The tone of the Philadelphia press is wrathful but not hopeful in the light of past assaults on the liberty of citizens and their supineness under the thraldom which they suffer in so many ways. Philadelphia presents the anomalous spectacle of a city most philanthropic and religious in certain forms of religious activity, but dumb and nerveless in the face of great ethical issues.

New Panama Commission

PRESIDENT ROOSEVELT just before he started on his trip South and Southwest to make his peace with the Southerner and to hunt the wild beasts of the plains and mountains, had placed in his hands the resignations of all the members of the commission appointed by him not so very long ago to supervise construction of the Panama Canal. Unfortunately, both in structure and *personnel* this commission proved to be a failure. Responsibility was not sufficiently defined; personal differences of opinion had become acute; and corruption had already begun to appear in the work of administration. Profiting by this untoward experience, the President now plans to concentrate responsibility for the engineering side of the work in Mr. Wallace, chief engineer under the first commission, and to concentrate administrative and financial responsibility in the new head of the commission, who will be President Shontz, now of the "Clover Leaf" railroad in Illinois. It is deplorable that there should have been this chapter in the history of the great enterprise; but it is fortunate that the President dared grasp the nettle and set about reform so early.

Santo Domingo and the United States

PRESIDENT ROOSEVELT at the request of the government of Santo Domingo and after consultation with leading senators has decided to station American collectors of Dominican revenues on the island, in order that the demands of creditors against the small republic may be met, and the *status quo* preserved until the Senate meets in the fall, when it is hoped that the treaty now before the Senate and reported upon favorably in an amended form will be passed. This arrangement is satisfactory both to the Morales Administration of Santo Domingo and to foreign creditors. By it the latter get money regularly and surely. It is contended by the President and his advisers that though this action seems to make the Executive indifferent to constitutional commands making every one of our compacts with other Powers subject to ratification by the Senate, it has for its real motive the avoidance of such complications with European Powers over Santo Domingo as might lead us to a serious crisis, and call for physical defense of the Monroe Doctrine. Hence the President has dared to defy the criticism of strict constructionists if thereby he may find a peaceable settlement of the matter at issue. We have but to repeat what we have said many times before that a nation with a positive foreign policy and which is in an expansive mood will repeatedly find that a written constitution is more difficult to work under than an unwritten one like Great Britain's.

Overworked Ministers

THE PENALTY of popularity is often a severe one, and it is not less heavy when it comes unsought to those who give themselves in response to men's plea of need. British newspapers show in their reports that several of the ministers whose message is listened to most eagerly are overtaxing themselves. R. J. Campbell was unable to fill his engagement to speak at the Free Church Council in Manchester, though he was present at its opening. His health is precarious, and he is for the present strictly limited to his work in City Temple. Campbell Morgan has been forbidden by his physician to make any outside engagements for a month. R. F. Horton was obliged to spend a considerable portion of last year in retirement. John Watson (Ian Maclaren) has just given up his pastorate in Liverpool, saying, "I am ceasing from the regular ministry simply because I am worn out and cannot go on." These men are still in their youth or prime. The demands made on them have been too great for their strength, and too importunate for them to resist. In contrast, however, was the irrepressible vigor of Dr. Clifford, who at threescore and ten years appeared as a leader enthusiastically welcomed in the council; and the erect and alert Dr. Rainy, who at past fourscore held the attention of an audience of 5,000

over an hour in an eloquent sermon delivered without manuscript.

Higher Critics and Their Opponents on Common Ground

CAMPBELL MORGAN and Professor Peake, representing opposite views at the National Free Church Council in Manchester, Eng., last month, discussed on the same platform The Place of the Bible in the Work of the Churches. Dr. Morgan affirmed his acceptance of the Old Testament wonders as literal history. He believed that Balaam's ass spoke with man's voice, and that a fish prepared by God swallowed Jonah. But he would not fight over the body of the dead ass nor stand in gladitorial combat on the back of the fish when he ought to be telling men of British cities that God cared for them as much as for Nineveh and had demonstrated his love for them through the risen Jesus. Professor Peake said he had not a shadow of a doubt of the truth of the modern critical view of the Bible, but he knew it would be futile and wrong for critics to seek to impose their views on those who thought differently. "Between me and Dr. Morgan," he said, "there is a great gulf fixed, but there is solid ground beneath the gulf, and on the deepest things I feel that we are united."

The Real Ground of Unity

APPLAUSE from the audience which heard the discussion between Dr. Morgan and Professor Peake testified to the general conviction that men could come to different intellectual conclusions in the study of the Bible and yet work together in sympathy. "Deeper than any criticism in me," said Professor Peake, "is faith in the living God and in his Son." Followers of Christ united to him in love need never fall out with one another till one of them demands that his will shall control the other's processes of reason. This was the demand made by Sir Robert Anderson at another meeting, when he "challenged the whole position of the critics and trusted Christians would do all they could to put down a hateful blasphemy which was eating the heart out of Christianity." Unity ceases to be possible—at any rate the expression of it—when on either side religious billingsgate is substituted for argument.

Canada's School Policy

CERTAIN AMENDMENTS to the Autonomy Bill, governing the school question in the two new northwestern provinces of Canada, have been made which are said to have satisfied Minister Sifton, a Baptist, who resigned because of his inability to support Sir Wilfred Laurier's original bill. He is reported as about to return to the Ministry and to give his support to the compromise measure as it now stands. The Protestant Canadian religious press, so far as we see it, rejects the compromise, and insists on no further alliance between Church and State in the provinces. The *Christian Guardian* (Wesleyan) calls Wesleyans to let their representatives in the Dominion Parliament know of their unalterable opposition to any system whatever of State-supported sectarian schools. The *Presbyterian* demands that since there is no constitutional obligation for the Dominion to settle the matter by shaping the organic law governing the provinces, that, therefore, the matter be left to the citizens of the provinces to settle.

Japan's Loan Fought For

JAPAN'S NEW bond issue of $150,000,000, secured by her tobacco monopoly, was over subscribed several times in London and New York, so high is the credit of the victor in the war and so effectively does sentiment join with business acumen, and prompt investors to turn to the securities of the insular empire. The incident is suggestive not only because of its light on Japan's new status among the Powers and with investors, but also because it shows how far we have passed beyond that epoch in our history when we were a debtor nation, with need at home for all our surplus capital and our investors never dreaming of buying the securities of European, much less Asiatic nations. It was not so very long ago—that debtor period. Now our insurance companies, our banks and our large investors loan money throughout the world.

Germany Breeding Trouble

EMPEROR WILLIAM'S visit to Tangiers, Morocco, by admission of Count von Bulow, German Minister of Foreign Affairs, has a political motive. What is it? By the Anglo-French understanding of 1904, France was given a mandate to regulate Moroccan affairs, to put an end to the disorder there and conserve the commercial interests of all the Powers. It is argued by some that Germany's present cultivation of friendly relations with the Sultan of Morocco has back of it the determination of the Emperor to take advantage of Russia's weakness and teach France that Germany must be consulted about this and all other compacts affecting North Africa; in short, it is a reminder to both France and Great Britain that with Russia's waning prestige Germany intends to assert anew a determining influence on history. If this be so it will simply hasten the already far-developed alliance between Great Britain, France and Italy, and hasten the end of both the Dual Alliance between France and Russia and the Triple Alliance of Germany, Italy and Austria.

Russia and Japan

FINLAND has had two relatively unimportant concessions out of many she asked for granted by the Czar. By far the most important news from Russia proper during the past week is the uprising within the State Church, to which we refer elsewhere. Anxiety among the nobles increases as the unrest and violence among the peasants increases. It is evident that radical teachings are finding lodgment among the agriculturists as well as among the students and artisans of the towns, and herein lies great peril to the autocracy and promise to the cause of the people. Japanese self-satisfaction has been increased by the success of her last loan, on which we also comment in another paragraph. It seems as if Japan were now making the price of ending the war severer than before Port Arthur fell and Mukden was captured. This is not surprising; and if she really be asking a large indemnity now and surrender of Russian territory it is quite likely that the war will go on a while longer. However this may be, it seems clearer now than it did a fortnight ago that Japan will deal with Russia directly and not through an intermediary or after a conference of the Powers which might attempt to put limits to her demands. She is in a position to dictate time, place and modes of negotiation.

Conscience versus Conscience

The protestants against the acceptance of Mr. Rockefeller's gift by the Prudential Committee of the American Board have decided to ask every Congregational minister to give them his opinion as to the duty of the committee. This, of course, is for use in influencing public sentiment. It is important, therefore, that those who express their judgment as agreeing or disagreeing with the protestants should respect the convictions of their opponents. It must be kept in mind that there is no disagreement concerning the duty of Christians individually and collectively as a Church to stand for corporate righteousness and to refuse to compromise with evil. To assume that there is such disagreement would be to confuse the issue and weaken the influence of the Church for righteousness. The high ethical note is sounded as clearly on one side of this question as on the other.

The point of dispute is whether or not the refusal of this gift by the Prudential Committee will be a just and effective witness by the Church for righteousness and against evil. A number of esteemed ministers, united and acting together as a committee, believe that it will. Some of them at least have made the ethical questions involved the study of many years and all of them are men of undoubted integrity, seeking the highest public welfare. On the other hand, the Prudential Committee and officers of the Board, ministers and business men carefully chosen by the Board for their ability and trustworthiness, are unanimous in their judgment that they would fail to discharge their trust honorably if they should return this gift. A statement confirming this position signed by men as influential as our brethren who signed the protest, is printed on another page.

This question is plainly complex and difficult when wise and honored men differ so widely concerning it. Even those who have thought most deeply on it seem not to have found solid ground on which the Church can plant itself. One affirms that this money does not belong to the donor, but to people from whom it has been extorted, and that therefore it must be returned to the donor. But others declare that this in any case would not be justice. It is said that acceptance must mean either that the Board believes that the business methods involved are correct or that it is morally indifferent to them so far as receiving this gift is concerned. It seems to us that this position assumes that the Prudential Committee are equipped with information and authority to pronounce

a just judgment on the business methods involved, as well as on the character of the donor. That their judgment would not be accepted by many of those to whom they are responsible has already been made abundantly evident. The protestants themselves would not accept it unless it accorded with the decision they have already made: and the committee is a unit in the conviction that it ought not to attempt "to pass final judgment upon questions which have never been settled, either before the courts or at the bar of public opinion."

It is urged that the question as to the disposition of Mr. Rockefeller's gift should be settled by itself, and that the fact that the Standard Oil Company, of which he is the president, is being investigated by the Federal Government is a sufficient reason for the committee to make an investigation or else to decline the gift; and that each gift hereafter, in case there are protestants, should be investigated and judged in accordance with public opinion at that time. We are confident that no trustworthy committee would accept appointment under such a condition.

It is necessary for the discussion of this matter with prospect of agreement on a policy, that some principle be stated which is capable of general application. What kinds of gifts may be received and what should be rejected? What possible donors may be solicited and what should be avoided? It seems almost certain that this matter will be presented to the Board at its meeting in Seattle next September. We hope the protestants will put into definite terms the principle they wish to have established, and that it will be discussed in so candid a spirit that the Board, when it meets, will be able to declare its position heartily and harmoniously.

The time has come, we believe, to define the attitude of the Christian Church in its reception of money for benevolent uses. A clear statement of its own judgment as to what is righteous and Christian in business and of the degree of responsibility it should assume for the character and business relations of givers, affirmed with substantial unanimity by Congregationalists, would lead to an ethical advance which the enlightened public conscience is being aroused to demand.

Russia—and a Free Church

A fortnight ago we quoted the striking statement of Prof. Leo Wiener, professor of Slavic literature in Harvard University, that could Church and State in Russia be separated nothing else need be done to make Russia a civilized and constitutionally governed nation, and that within twenty-five years. We said at the time that this was one of the finest tributes to one of the root principles of Congregationalism—English and American—that we remembered to have heard or read.

No one who knows aught of the precise relations between Church and State in Russia or of the malign, reactionary and hostile influence of the Procurator of the Holy Synod, Pobedonosteff, toward all movements for the political liberty and social amelioration of the Russian people can expect that of a sudden any radical alteration in the relations of Church and State can be affected or the Orthodox Greek Church in a day be made a friend of political and social reform.

The wonder is that even so much dissent within the Church as is now reported exists, and that news of it is published to the Russian public and the outer world. Yet such dissent exists. A group of important clergy in St. Petersburg have petitioned the Metropolitan to aid in an effort to sever formal relations between Church and State; their petition has been printed in the semi-official organ of the diocese of St. Petersburg; Bishop Dmitri of Novo-Mirgorod, one of the most influential of provincial bishops has issued a manifesto protesting against the power of bureaucracy, and has named Pobedonosteff as the chief obstacle to reform; and the *Novoe Vremya* has indorsed the revolt, declaring that the Church is paralyzed, its voice no longer heeded because of its alliance with a bureaucracy which has made the office of Metropolitan or Archbishop to diminish and the office of Procurator of the Holy Synod to be everything.

The petitioners, it is said, begin by citing the recent imperial rescript, with its pledge of liberty of conscience in matters of religion, as proof that hereafter the position of dissenters within the empire is to be bettered, and that the Established Church is to have competition that will force upon it reforms long needed. The petitioners add "that only a church free from external influences in the direction of all its affairs, thereby avoiding the liability of being considered under the influence of and under obligations to the State, can hope to check the spread of other faiths and creeds in Russia and retain the nation in the faith of the fathers." The petitioners claim apostolic authority for their action, insisting that in the primitive Church it was not subject to the State.

Russian history the past twelve months has been so full of surprises of latent democracy, of boldness of thought and deed among the nobility, professional men, and the zemstvos officials, that it is not wholly surprising to note this outburst for liberty and this vision of true ecclesiastical statesmanship in a profession which when true to the prophetic teachings of the Old Testament and the ethics of the New Testament must ever be on the side of the masses and against ecclesiastico-political craft.

We entertain no glowing hope of any sudden alteration of the status of Church and State in Russia, but we herald this protest with satisfaction, and in the light of recent happenings and noting Russia's "seething pot" we are prepared for anything.

A descendant of the Duke of Wellington, the Marquis of Anglesey, recently died at an early age, in England, after a career of exceptional wasting of money and self in vain and riotous living. He had an income of more than $500,000 a year, and when he went into bankruptcy, less than a year ago, he had debts amounting to more than $2,500,000. Explaining his sad end, the London *Daily News* puts it down as due more than anything else to his forgetfulness or ignorance of the motto, *Noblesse oblige*. "Living the self-centered life of the seeker of pleasure, the prodigality of his wealth," it adds, "tended to vulgarize tastes and pursuits which were never intellectually ambitious." Contrast this story with the one telegraphed throughout the country last week of the son of President Schurman of Cornell University working his way to fortune in a bridge company's works.

The Haste to Believe

Men challenge old beliefs with greater aggressive love of freedom from trammels of tradition than was ever felt before. But they adopt new beliefs with as unquestioning enthusiasm as did the primitive man. The faith that saw an eternal thinking God creating all life in its beginnings is brushed aside as the superstition of an unscientific age by many who read with unquestioning wonder that a chemist in his laboratory has mastered the secret of life and the process of creating it. The unreasonableness of the belief that the prophets of the Bible were inspired to reveal the future is affirmed by those who accept as true the announcement of a Chicago University professor that a million years hence there will be no human beings on this earth, but that it will be inhabited mainly by birds. This statement, like many others of similar sort, has been seriously considered by many newspapers and has furnished a theme of conversation in a multitude of social circles.

In this instance the professor thus quoted has thought it worth while to deny that he ever uttered such nonsense. It originated with a newspaper reporter who wanted to satisfy the public appetite for news. This is the actual history of a vast deal of stuff which fills many columns of the daily press. The demand creates the supply. The public appetite is especially keen for anything that has to do with religion. A story of heroic sacrifice is welcomed and the greater the halo and romance thrown around it the more readily is it believed. Not less valued is any sign that a good deed sprang from a selfish motive. A rumored mistake of a foreign missionary is more likely to be heralded by big headlines than the opening of a hospital on a mission field.

The New York Evening *Post* mentions a recent illustration of this eagerness both to believe and to disbelieve. A newspaper gave an account of a lecture by a scientist which was described as "a complete refutation of Darwinism." We think we recall some use of that statement by ministers to show triumphantly the collapse of the doctrine of evolution and the consequent demonstration of the groundlessness of the "new theology." Investigation of the report showed that the lecturer had said that some facts brought to light since Darwin's time had tended to modify one of his less important theories of descent. A hurried and ambitious reporter had caught at the statement, had demolished Darwinism and had furnished ammunition for ministers to batter down the pretentious citadel of modern thought.

We are moved to call attention to these things by way of suggestion to those on the one hand who would have us more prompt to defend the faith once delivered to the saints, and those on the other who would have us expose the errors and superstitions, so often brought to light in the newspapers, of traditional

beliefs. The fact is that the newspaper is not the best commentary on the Bible. The reliable scholar does not rush out of his laboratory or study to proclaim discoveries he has just made which overthrow long-cherished beliefs.

The newspapers in search of sensations assume a grave responsibility when they give to the public wild rumors and speculations labeled as fact and science. But those who accept and rehearse these things with credulity assume a responsibility no less grave. "He that believeth shall not be in haste."

In Brief

Ministers' Meetings have acquired a novel and startling popularity.

Sidetrack all the irrelevant issues and keep the main question to the fore.

The discussion waxes warmer but some brethren are a good deal cooler than a fortnight ago.

May the sudden access of foreign missionary interest in circles hitherto indifferent fruit into generous contributions.

Differences of opinion concerning gifts and givers is being strongly expressed at present; and it reminds us of this saying in a recently discovered sermon of St. Jerome: "In controversy there is sin, in discussion there is dutiful longing for the truth."

Glasgow is to have another summer school of theology June 19-24. Among the lecturers announced are John Watson, Marcus Dods, Robertson Nicoll and George Adam Smith. Some American ministers going abroad will probably be able to attend.

The Chicago *Standard* has a symposium in which many men and women give their views of the kind of preaching they need. What they need still more is to do some preaching of the kinds they describe, and some praying, too. The prayer meeting offers them an opportunity.

We find it impossible to print most of the communications we have received on the Rockefeller gift to the Board. *The Congregationalist* cannot expand like the *Congressional Record*. Dr. Gladden has asked and has been given the larger share of the space this week.

The April number of the *Home Missionary* has an admirable article by Joseph H. Adams, on The Tragedy of the Excluded, a realistic yet sympathetic description of the doings at our ports of entry, where, in order to preserve its own health the nation enforces immigration laws which cause personal and family tragedies, pathetic and grim, but unavoidable.

Negroes in Boston, some of them graduates of Boston University, naturally and rightly have protested against the disparaging remarks on their race made by Mr. Poultney Bigelow in his lectures on Colonial Administration now being given at that institution. President Huntington has listened to the protest and has promised to investigate and act.

When a good man feels more strongly than he thinks, it is exceedingly difficult for him to understand how men can differ from him, unless through ignorance of the matter being considered, or cowardice or sympathy with evil. Just now on the subject of giving to missions we have many illustrations of this bewilderment of good and usually wise men.

The horrors of war are made repulsively fascinating by the accounts of the awful slaughter in Manchuria. But pestilence in India has thus far this year slain more than the Russo-Japanese War, and has scarcely attracted the world's attention. More than three hundred thousand persons have been carried off by the plague in India within two months; and it is preventable, too.

Broadway Tabernacle was crowded, both afternoon and evening, last Sunday at the opening of the Dawson meetings in New York. In the morning Mr. Dawson preached impressively on conditions necessary for the presence of the Holy Spirit. Dr. Hillis offered the closing prayer. During the week Taylor Chapel will be open daily from 8 A. M. to 1 P. M., so that business men and others can drop in for prayer and meditation.

Witnesses before the Federal Grand Jury, now sitting in Chicago investigating the Beef Trust, are said to have been approached by officials of the Armour Company, with the idea of inducing them to alter their testimony or suppress facts known to them; and the Federal jury already has indicted the general superintendent of the Armour Company for tampering with witnesses. The significance of this charge, if proved, is obvious.

A pastorate lasting from Feb. 15 to March 31 is almost the record one for brevity. Rev. Beverly Warner of New Orleans recently resigned the rectorship of Trinity Church to become rector of St. Stephen's Church, Philadelphia. Returning to New Orleans to receive a degree from Tulane University he became homesick for his former parish, and forthwith resigned his recently accepted Philadelphia charge. He is likely now to stay in New Orleans for some time, we opine.

Many home missionaries who are receiving *The Congregationalist* this year through the generosity of Mr. E. K. Warren of Three Oaks, Mich., will be interested in knowing that he himself is a son of a home missionary pastor in that state and that in his boyhood he experienced many of the privations to which the families of our frontier workers are accustomed. His repeated and liberal contributions to our Home Missionary Fund therefore carry with them a keen personal sympathy and interest.

A pastor will often accomplish as an evangelist in another field what he attempts in vain in his own parish. Canon Hay Aitken, a well-known English evangelist, confesses that at Norwich, where he has preached for four years the same sort of sermons that he preaches on his missions, and with earnest prayer, he has not known of one person whose life has been changed by his ministry. Yet as a fruit of one fortnight's mission he has recently conducted in a distant town scores have been brought to confess Christ.

This is the grim song they sing on the streets of Russia:

The Mikado demanded of the Emperor (as terms of peace)
Two Jews who had not been beaten,
Two mujiks who were not starved,
Two intendants who were not thieves,
Two "Popes" who were not drunkards,
The Emperor replied: I have only
Vladimir Romanov-sky
And Sergius Moscow-sky.
The Mikado said:
I have no use for such ruffians.

Treatment by hydrotherapy or baths of various kinds has enabled Dr. Dent and his assistants at the State Hospital, Ward's Island, New York city, marvelously to reduce the death rate in dementia. Sixty per cent. of patients with delirium have died under other treatment. Dr. Dent has been so successful up to date that he expects soon to save every patient unless some other form of insanity or physical disease sets in. How simple the remedy! What a splendid triumph of the medical man's art. Hippocrates, Celsus and Galen all extolled water as a cleansing, soothing resource, cheap and at the healer's hands and Dr. Dent says of it, that "it stimulates metabolism, promotes absorption, and unquestionably is the most valuable eliminative agent we possess."

In and Around Boston

Sunday Theater Evangelism

In response to the suggestion of Rev. S. L. Loomis recently made in our columns, laymen and clergymen began a series of evangelistic services, last Sunday evening in the Grand Opera House on Washington Street near Dover, where the populous South End tides of humanity converge. Proprietor and orchestra showed themselves unexpectedly willing to co-operate, and when a good chorus is provided to supplement Mr. Estey's admirable leadership in song, we can see no reason why the services should not be popular and effective. Last Sunday about eight hundred people comfortably filled the lower floor. Some had been brought there by circulars distributed throughout the neighborhood; others had been drawn in by the orchestra, which played in the lobby for a while before the meeting began. City Missionary Waldron, Mr. Loomis and Rev. Dr. McElveen of Shawmut Church carried on the services, the main address being given by Shawmut's pastor. From the standpoint of drawing the net the service was not successful, and arrangements should be made for bettering this next week. The people were to a considerable extent Christians—at least they said they were, and if not they showed considerable familiarity with the old hymn favorites sung, and they joined heartily in the Lord's Prayer. Many were obviously representatives of the worst elements in society, attracted by curiosity and the promise of good music. Not a few were Jews so far indifferent to their ancient belief as to be willing to attend a Christian service.

Installation at Jamaica Plain

Rev. Chauncey J. Hawkins was installed pastor of the Central Congregational Church, Jamaica Plain, March 21 and was cordially welcomed by the churches of Suffolk South Conference, which has a hearty way of making new pastors feel at once at home in their fellowship. The hospitality of the Central Church was large enough to include about all the large afternoon audience at the pleasant supper in the spacious vestry. Mr. Hawkins in his letter of acceptance requested that the terms of the agreement between him and the church should include the proviso that if either party should desire to terminate the pastorate on six months' notice a council should be called to advise concerning the conclusion of the pastoral relation. His suggestion was adopted by vote of the church. This arrangement, which is becoming so common that it may soon come to be called denominational usage, is likely both to increase the number of installations and lengthen pastorates.

Two Good Chances for Investment

The meeting house in South Royalston was burned last year. The church is now trying to rebuild, and with the insurance and money already raised have nearly the required sum. The committee of Worcester North Conference, at request of the church, recently investigated conditions, reported in favor of providing a wholesome and attractive place of worship, and commended the cause to the churches. The amount of help called for is $500, and the appeal is heartily indorsed by Secretary Emrich.

The French Y. M. C. A., mentioned in a recent number, has now attained twenty-five members. The progress of this new organization is encouraging, but it needs a library of French and English books and a piano. All gifts will be received with thankfulness by the chairman, Rev. Paul D. Eisesser, 40 Huntington Avenue.

XUM

A Trophy from the Streets

A HINT FOR YOUNG PEOPLE CONCERNING EVANGELISM

BY WILLIAM SHAW

In his address before the Boston Congregational Club in Tremont Temple Mr. Dawson emphasized the limitations of suburban churches, and urged the advisability of putting young people in touch with the real needs of the city slums, for the sake of the young people as well as of those whom they try to save. The Christian Endeavor Societies in Boston and its suburbs anticipated Mr. Dawson's suggestion by several years, and have proved the truth of his statements regarding the value of such work.

Forty Christian Endeavor Societies take turns in conducting the meetings at the Merrimac Street Mission, located in the saloon district near the North Union Station. The mission is open every evening and also conducts a Sunday school. The funds to carry it on are largely contributed by Endeavorers.

The record for 1904 is an inspiring one. About five hundred manifested a desire to lead a Christian life, 181 of whom give good evidence that they were soundly converted. Thirty drunkards who were reclaimed last year are now sober and in their right mind, and are regular workers at the mission, constantly bringing in others from the saloons and gutters.

The value of such a mission was demonstrated in connection with the parade and midnight mission. One of the men picked up was on his way to the House of Detention to see his wife, arrested that afternoon for drunkenness. He was under the influence of liquor. His right hand was bandaged with a dirty rag to cover a gaping wound, caused by falling on his whisky bottle. Buttoned under his ragged coat was his wife's hat and in his pocket their marriage certificate to prove his right to see her. At home were three children, the oldest five years, dependent upon the care of neighbors.

As we marched the words of a hymn came down the line, and the face of the drunkard lighted up as he said, "I used to hear that when I was a boy."

He went willingly to the Temple, and when Mr. Dawson painted that graphic picture of the prodigal who had been promised pleasure and a good time, but received a handful of husks from the swine's trough, he looked up to me and said: "That's what I got. When a man's wife is behind the bars and his children in the care of neighbors, he has gone low enough."

When the invitation was given he arose and went into the inquiry-room, and there knelt in penitence and confessed his sin. He went out with a new light in his face. The next day we went to the courtroom, where the wrecks of manhood and womanhood, caused largely by the saloon, are thrown up, and secured the release of his wife on probation.

His name and address were given to the workers at the mission, who called on them, and the next night he was at the service and gave his testimony. The next night his wife was with him, and the next he brought a neighbor who has since been reclaimed from drink. For the present the children are in the care of a relative in the country. Joe and his wife have been sober ever since, and have been present at nearly every service. The wife said at first, "Joe has something I haven't got." But she has it now and gives her testimony at every meeting.

They have both gone to work that they may make a better home for the children. In reply to the question as to why he drank, Joe said: "Well, I stay in the house two or three evenings and then I want to go somewhere. There is no place but the saloon, and I get drunk, spend all my money and lose two or three days' work."

Here is the value of the mission with its meeting every night, its warmth and shelter, its bright singing and its hearty fellowship. If some philanthropist would make it possible to add a cup of hot coffee, its equipment to rival the saloon would be complete. The mission is trying to perpetuate the spirit of the Dawson parade by organizing a corps of "street-corner pickets" to invite street men and men in the saloons to come to the services.

The teacher of a class of boys in one of our large suburban churches said to me the other day: "One of the most troublesome boys in my class came to me a few months ago and said, 'I am going to be a different boy. I have been a member of the church for several years, but I didn't know what conversion was until I went to the Merrimac Street Mission with the Christian Endeavorers.'" "There is that scattereth, and increaseth yet more." "Whosoever would save his life shall lose it."

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Traction Matters

Recent action on the part of the mayor has thrown these matters into an almost hopeless tangle. Fearing, as he claims, an effort on the part of the City Railway to appeal to the Federal Courts on behalf of its so-called 99-year franchise, Mr. Harrison filed a bill on behalf of the city in the state court, having previously made an agreement with one of the judges to keep his court open in the evening for the purpose. The result is that the railway company will run its cars without paying for a license, that for at least two years nothing can be done about a franchise, and that meanwhile the public must submit to inadequate service. During his period of office Mayor Harrison has claimed to be for the people against the companies, practically assuming that there could be no fair arrangement between them. At the expiration of his term he leaves the matter in such confusion as to render its settlement by his successor wellnigh impossible.

It looks now as if the people would have to put up with such service as the company chooses to give; and if it continues to be poor, the company can say that with a proper franchise it is ready to give the people all that they demand, but that it cannot be expected to spend money which is liable to what would amount to confiscation. Probably the majority of the voters will be for municipal ownership, but few of those who stop to think will approve it for the present. Conservatives want the rights of the city carefully guarded, but they see no way in which the city could now pay for the railway and make the needed improvements. They believe that such a step would open a way to "graft" wider and more dangerous than we have yet known. Both the candidates approve municipal ownership, Judge Dunne at once, Mr. Harlan as soon as the city can buy out the rights of the companies.

A Great College Meeting

Chicago is the center toward which all the colleges of the Middle West turn their eyes. Their annual meetings are held here, not only to promote good fellowship among the graduates, but to arouse an interest in their *alma mater* which will show itself in substantial gifts of money or service. A delightful gathering of this sort, on behalf of Marietta College was held last week at the Union League Club of Chicago. The forty persons in attendance, the majority graduates of the college, were guests of Mr. W. W. Mills of Marietta, one of the most earnest and self-sacrificing friends any college ever had. Unable himself to leave his home because of illness, he was represented by President Perry, who gave an encouraging report concerning the prospects of the new Marietta to which Mr. Carnegie has just given $40,000 for a library building, on condition that an equal sum be raised for the repair of other buildings and such changes on the campus as conditions demand. Under the leadership of Mr. Charles G. Dawes, formerly comptroller of the currency, without any consultation with Mr. Mills and to the surprise of President Perry, the sum of $7,200 was pledged toward the $10,000 which it is hoped friends of the college in and near the city will raise.

Graduates of the University's Divinity School Meet

Last year for the first time the Divinity School of the University of Chicago held a three-days institute for its graduates residing in the Northwest. The results were so satisfactory that the institute was held again this year. In accordance with what the school intends shall be a custom, all ministers of all denominations were invited to be present. During the morning an attempt was made to answer the question, How may the religious life of colleges and universities be deepened? The situation in the denominational college was described by President Harlan of Lake Forest, that in state universities by Prof. W. A. Scott of Madison, Wis. The former insisted upon the absolute separation of Church and State. The latter made it clear that the religious condition in the state university is far better than has been supposed, in eight of the state universities of the Middle West not less than fifty per cent. of the students being church members and a far larger per cent. attending church with something like regularity. Means of improvement were suggested by Rev. Clayton S. Cooper through the Y. M. C. A., through the local church, which Dr. T. P. Frost of Evanston believes is neglecting its opportunities to cultivate close and intimate relations with student life, and through the faculty of the institution itself, on whose members President Eaton thinks a great responsibility rests. When one is present at such a conference and perceives the advantages which come from being near a great university, one is tempted to ask why any seminary should deprive its students of these advantages and continue to lead an isolated life.

Local Option in Illinois

For many years no license has prevailed in many of the large towns and, indeed, in entire counties of the state. But the law which has allowed this is not entirely satisfactory, and this year the friends of temperance are trying to get a new law through the legislature which will secure this privilege more completely and render it as permanent as possible. The liquor interest is fighting the bill with tremendous energy, but it looks now as if the Anti-Saloon Bill, as it is called, would win at least a partial victory. Superintendent Anderson, who was so successful in Ohio, is spending all his time at Springfield watching legislation, and is finding a good many members of the House and the Senate ready to help him.

Chicago, April 1. FRANKLIN.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 31

Mrs. S. B. Baxter presided, and Mrs. Judson Smith, Mrs. Capron, Mrs. F. L. Holmes and Mrs. McLaughlin contributed to the interest of the hour. Mrs. Winsor of Sirur, India, has been for many years an efficient and highly valued missionary of the Woman's Board, Hartford Branch furnishing her support. Much sympathy was expressed for her in her present sorrow in the death of Mr. Winsor, and many tributes were paid to them both in their cheerful devotion to the work. Their helpfulness in the home end of foreign missionary effort was gratefully recognized. The China missionaries, too, were remembered, the Foochow workers having been brought to notice in the Board Calendar.

The Welsh and English Revivals and Revivalists

By Mrs. E. Douglas Shields, London

For several months the Welsh revival has been appearing sporadically in England, and curiously enough mainly among Welsh or Celtic people. To outward appearance this may seem to be "quite natural," and yet why so? It is true that the accounts of the wonderful experiences being enjoyed by their fellow-countrymen, would naturally interest Welsh folk living away from their own people. But it is also true that the English people have been deeply interested and that they have been watching with wistfulness and longing, wondering if perchance the blessing is going to pass them by as a nation. Persons very much more highly developed spiritually seem if English to be immune, while the mysterious impulse finds entrance into the minds of less advanced Welsh people.

Several instances of this occurring within the sphere of influence of one London church have come quite unsought to my knowledge and it would make an interesting study could one visit all the churches and find out if in them also the same race has been in a special degree affected.

A SERVANT MADE HONEST

One morning a gardener in the north of London asked his mistress if he might have an interview with her. The man's formality alarmed her and she thought that their faithful servant who had been with them for many years was about to give notice and leave. To her astonishment the man put into her hand a five-pound note with the remark that he did not know what she and the master would think of him but he felt he must put it right. He explained in ashamed tones that for years he had been adding five per cent. to the price of all the purchases he made for them, but that reading of the wonderful conversions in Wales had made him determine to confess even if it resulted in the loss of his place. Needless to say he did not lose it.

KNOWN BY ITS FRUITS

In the same part of London there is an orphanage for young girls. The matron has a happy arrangement by which the children post a letter to her in a certain box whenever they wish to speak to her privately. One little girl of ten years dropped a note in one day, and on being invited to the matron's private sitting-room was greeted by the remark, "Well dear, you are looking very happy, what have you come to tell me about?" The little maid then said that she had been praying that she might be blessed as her people had been, although she did not happen to be in Wales, and she wanted to say that she had found Christ and was happy. During further talk she said how much she longed for her companions to have this great blessing, but that she could not tell them. She would just wait, and if they saw any difference in her they would ask the reason and then she would tell them. And this is what took place. The other children were struck by the happiness and the invariable kindness of the little Welsh girl and asked her why she was like that. Then she told them. And in the orphanage they have had a Welsh revival all to themselves and sixty children have declared themselves for Christ. Throughout it has been a movement among the children themselves quite unaided by their elders.

A COLLEGE PRINCIPAL WARMED

In a Welsh country town in which is situated one of these colleges the principal is a man of great learning and personally reserved and academic in his manner towards the students. Not long ago he took the breath of one of them away by



EVAN ROBERTS

coming up to him and pointing to a book he held open saying enthusiastically, "This is a beautiful hymn, is it not?" It was one of Moody and Sankey's, with a decidedly "jiggetty" chorus. Some of the students wish this could be made widely known so as to arouse confidence in the union between the Higher Criticism and evangelicalism. At the prayer meetings in the town a young woman hitherto distinguished for her retiring nature has found a power of prayer which moves her hearers profoundly; and the principal of the college further astonishes people by engaging in prayer three or four times in one evening.

WILL LONDON BE REACHED

But the question is still being asked, "Will this revival sweep over the country, and, as did the last one, leave London, that great 'wen' as it has been called, practically unmoved?" If so, it will not be for lack of extraneous help.

There could be no greater contrast than that presented by what is called the Torrey-Alexander Mission which has now been in progress in London for several weeks, and the Welsh revival. The former, a month before its arrival, was heralded by newspaper notices and advertisements as if it had been a well-conducted commercial enterprise. This applies, however, wholly to the excellence of the business department. There has not been any misapprehension as to the undoubted sincerity and disinterestedness of the two leaders of the mission. Dr. Torrey has stated his case in *Advertising*, a monthly magazine for business men. He says: "Of course, it is as legitimate for a church to advertise to draw people to hear the Word of God in order that they may get blessing, as it is for shops to advertise in order that they may draw people to buy goods. Of course, a minister of the gospel should avoid anything that seems like a parade of himself in his advertising; but the churches have something good to tell and they ought to let people know it."

THE MUSICAL ELEMENT

In London the people were drilled to sing in a manner suggesting now the singing master at work with his pupils, and another time an indulgent caretaker of some harmless lunatics. The result is, however, that any one who has a "sing" in him or her comes out with it. In Wales the singing like all else, is purely spontaneous and any one who attempted to coax or bully the people into singing a hymn they were not in mood for would find his voice drowned in the sound of the one the Spirit was impelling them to sing. In Wales the movement has come from right in among the people. Ministers, choirs, the leader, Evan Roberts himself, are all among the crowd hurried along by the same unseen force and lifted by it into ecstacy and missionary zeal. The Torrey-Alexander Mission had a choir of several thousand voices and the preacher was well supported on the platform by grave representatives of the various churches. The one revival exists because the people wish to come to God, the other because two well-meaning and in their departments, able men, full of a desire to help their fellow-creatures, tried to make them wish to come to God. The two forms have always existed and they both have their special department of usefulness. The latter though in some ways less beautiful and spontaneous has helped many. Indeed, it is doubtful if a city like London could ever be deeply moved or act spontaneously. It is too large. There is room in it for several revivals which could exist simultaneously within the boundaries of its four and a half million souls without creating any disturbance of the huge mass of the people.

THE LEADERS IN LONDON AND WALES

Another comparison is presented by the personalities of the leaders. Dr. Torrey has at his back a college and theological education. His attacks on unbelief are founded on knowledge of the thoughts

of the leading scientists and philosophers. His attacks on sins and sinners come like heavily-weighted cannon balls hurtling through the air. The man who sends them arrogates to himself a certain position as judge. Mr. Alexander leads a choir so highly organized that it has many reserve members, so that its numbers should always be kept up. He conducts with his whole body and soul, and his enthusiasm is remarked by every one.

Evan Roberts is a young Welshman who had just begun his college training. Through fasting and prayer he had come near to the unseen. The vision came to him which sent him to preach to the young people of his native village. He went, and, as far as the outside newspaper reading world was concerned, the revival had begun. Remarkable results were experienced at the meetings. His presence brought with it an inexplicable change in the atmosphere and in the minds of the people. They came to realize this, and in spite of himself he was thrust to the front and became the revivalist.

A CHANNEL FOR THE HOLY SPIRIT

Yet in truth it had begun before he had the vision, and was the means of impelling him to leave college and return to his village to seek to save his old companions. Brought into the position of leader, Evan Roberts has from the first declared that it is not he who has any power for good, but the Holy Spirit. Shy and retiring he avoids publicity. In the sensitiveness of his soul he is able to feel when curiosity or mere thirst for excitement is the ruling sentiment of a meeting, or of the organizers of a mission, and when this is the case he is repelled and stays away. On another occasion he may go to a meeting and take no part if he sees that the people do not need him. He becomes one of the listeners quite as naturally as he can on occasion rebuke any persons who overstep the limits of what he feels to be decorous.

Those who knew him before his name had been heard outside his village are puzzled to account for his power. He is a medium, a channel for the Holy Ghost. The Spirit which is waiting and ready for all is at too high a level for many to realize in themselves. Translated through his finer personality it resolves itself into an influence that can be felt by them.

As time goes on his power shows no signs of lessening nor his humility. If his health is equal to the tremendous strain put upon it he seems destined to play an important part in the religious life of the British nation as a whole. And it is difficult to overestimate the service he is rendering to religion in the eyes of worldly people by his selflessness and dislike of prominence.

The American Board and Mr. Rockefeller's Gift

Since our last issue the chief events relating to the discussion over Mr. Rockefeller's gift have been the reply to the sub-committee of the Prudential Committee to whom the memorial of the protestants was referred, the decision by the latter to ascertain the sentiment of Congregational ministers throughout the country, the action of New York sympathizers with the Board's position, the discussion in the Boston Ministers' Meeting, and continued debate of the subject in the secular papers. To several of these aspects of the case extended reference is made below.

Dr. Henry A. Stimson's Views

(Letter to New York Times)

The present criticism of the Board is but a faint echo of the storm through which the Board passed some fifty years ago because of its "league with hell and covenant with death," in that it received contributions from men who held slaves and from churches which upheld slaveholding or had members who owned slaves. Its critics were second to none in their conscientiousness, their boldness, their persistency and their readiness to meet any possible consequences.

The Board fought the fight to a finish in its own behalf and in behalf of all philanthropic and missionary organizations, and has long enjoyed the comfort of having been eventually upheld by the sober judgment of the churches and the country. It established the position that as a board of trust its functions are prescribed by its charter. It is not a court of equity or a court of morals, still less a court of law. Such functions which the community very properly requires to have exercised for it are exercised by suitable tribunals, to whose decisions the people look and by which they in the long run are wisely guided.

If any man acquires money improperly or claims ownership not rightly his, there are the courts, let him be impeached. But when any man having money or goods ostensibly his own or under a title not disapproved by the proper tribunals, so that he is free to use it as he will, is moved to devote it to the purposes designated in the charter of a society or specifically to the benefit of its beneficiaries, it not only is justified in receiving it with thanks, but would be guilty of transcending its proper functions and of committing a great injustice and social impertinence if it should reject the gift, with the inevitable obloquy to the giver consequent on such a rebuff.

There is always a temptation in times of wide agitation, particularly over social and economic questions, for conscientious and eager people to set up individual tribunals for judging other people, forgetting that morality does not attach to money in itself, that the possessor or getter of it must give account of his morals ultimately to God, and that in recognition of the great mixture of motives, good and bad, under which we all act, it is our duty and privilege to offer all the help we may to any man who in any individual case is moved to try to do some good.

There always remains the privilege of any individual finding himself a beneficiary to decline to receive any proffer of aid he may dislike. The world will always approve the sincerity of such self-sacrificial action, however it may criticise the soundness of its judgment. But this right does not extend to insisting that others shall do the same, or that a board of trust shall enter upon functions distinctly *ultra vires*, or which would be enforcing its scruples upon its beneficiaries and benefactors.

Pres. W. J. Tucker's Position

(From a letter to the committee of the protestants.)

In regard to the general position taken by the defenders of the action of the Prudential Committee in accepting Mr. Rockefeller's gift, that a missionary organization has no right to discriminate in regard to money received, lest it pass unwarranted judgment upon the business methods of the donor, I take issue at once. When the business methods of any man or of any corporation are under public discussion, and certainly if under authorized investigation, it is a discrimination in favor of methods at issue to accept a gift from such a source as freely as from other sources. The business methods of the Standard Oil Company are on trial before the people of the country. A great many people, among whom are those in the constituency of the American Board, are morally concerned in the issue of this trial. It is not necessary to affirm that no judgment, legal or moral, has as yet been declared. The fact that the trial, investigation or discussion is going on with so much seriousness is in itself sufficient.

The acceptance by the American Board of a gift from this source, under the present conditions, must mean one of two things. Either the Board believes that the business methods involved are correct or that they are a matter of moral indifference so far as the reception of the money is concerned. For one, I do not like to see the American Board take either of these positions. Such action hurts the conscience of a great many friends of missions. Perhaps it hurts the conscience of the coming generation more than that of the generation which is passing. It is not an incentive to missionary zeal. I shall be greatly surprised if the acceptance of this gift does not call for redoubled energy on the part of the churches to maintain the missions of the Board.

I think that it should be made clear in some way that acquiescence in the acceptance of the gift does not follow from the action of the committee. As I understand, the gift has, in good part, gone its way. That fact should not prejudice discussion. No organization set to the high and lasting ends of Christian service can allow itself to be thought indifferent to the moral issues of the day, whenever these issues are necessarily affected by its action.

A Historic Parallel

Some of us are old enough to remember back twenty years. About that time a similar thing happened to this missionary board. The Congregational churches were then becoming tainted with the new theology. Theological professors were misguiding students. Ecclesiastical councils could not be depended upon to refuse ordination to men friendly to the hypothesis of future probation. The defenders of the faith looked about for some place to make a stand and something that could be used as a theological supreme court. Somehow they pitched upon the American Board. At missionary work a line could be drawn. Unsound young ministers might get ordination and settlement in New England, but they should not be allowed to go abroad and pervert the heathen. It is not necessary to finish the story; the failure is notorious.

Times have changed since. Interest has shifted from theology to ethics. Today good men are distressed because apparently the splendid rewards of unscrupulous business methods have debauched the public conscience. The regular courts of justice, the condemnations of the press, the thunders of the pulpit cannot save us. Anxious eyes are looking for something to serve as a high court of ethics, and again choice falls upon the American Board of Missions. I fear that it will be found that a missionary society run by ministers is no better fitted for the work of a supreme court of business ethics than it was for a supreme court of theology, possibly not so well fitted.—*Rev. W. G. Ballantine, D. D., in the Springfield Republican.*

Corporate Members Take Action

RESULT OF A MEETING OF MEN IN AND NEAR NEW YORK

The Prudential Committee of the American Board has been requested to refuse a certain gift for its missionary work on the ground that the giver is the president of a corporation whose business methods are extensively criticised by the press and public.

Compliance with this request would put upon the Board—which is a corporate trust created for the definite purpose of maintaining missions in foreign lands—the very grave responsibility of refusing money which has been given for the development of the work intrusted to its care or in aid of particular objects for which it is trustee.

It would also establish the precedent of subjecting individual gifts to a scrutiny not heretofore regarded as practicable for a mission board to exercise.

We do not, therefore, consider that the acceptance of this gift compromises the Board in any way, and we cannot recommend any departure from the long established usage of the Board in receiving with thankfulness funds intrusted to its care for the prosecution of its important work.

H. A. STIMSON, CHARLES A. HULL,
C. C. CREEGAN, J. W. COOPER,
F. B. MAKEPEACE, EDWIN H. BAKER,
J. W. HUBBELL, JOSEPH H. SELDEN,
LUCIEN C. WARNER, C. H. RICHARDS,
A. H. BRADFORD, S. PARKES CADMAN,
A. J. LYMAN, C. D. WOOD,
FRANK S. JONES, EDWARD P. INGERSOLL,
WILLIAM H. WARD, CHARLES E. JEFFERSON,
GUILFORD DUDLEY, FRITZ W. BALDWIN,
N. MCGEE WATERS, ALBRO J. NEWTON,
LYMAN ABBOTT, DYER B. HOLMES,
T. Y. CROWELL, FRANK K. SANDERS,
ROBERT J. KENT, JOSEPH E. BROWN,
GEORGE F. HERRICK, HENRY OTIS DWIGHT,
J. G. MERRILL.

Press Opinions

The gentleman in question has long been and still is a communicant in good and regular standing in a Christian church: is that fact entitled to no consideration, or shall the party to whom the gift is offered for the promotion of beneficent ends be adjudged guilty of the offenses charged, and the judgment of the church of which he is a member, whose official board has taken no action against him, be discredited? What right have the officers of an official board of a Christian Church to discredit a sister Church?—are they more competent to form just judgment, and is the *ipse dixit* method preferable to the proceedings prescribed by all churches, with the provision for a hearing of the accused in his own defense? If this is to be the rule, what becomes of our vaunted Christian fellowship, and the good faith that one Christian Church is supposed to extend to another?—*Christian Work and Evangelist.*

There is undoubtedly a firmer note of protest throughout the country against the reception of gifts from men whose manner of acquiring wealth is questionable. We have never believed in the policy of "converting the devil's money." We are inclined to applaud this protest. If it is certain that men have made their money in betrayal of the Lord, we should be mindful how we accept their gifts without repentance. On the other hand, we should be careful in our judgments. We are by no means certain, for example, that Mr. Rockefeller has broken the moral code in his money-making. We have read stories on either side, but to have reached a conclusion one way or the other would have been unjust. —*Biblical Recorder.*

We do not see how the methods of the Standard Oil Company can affect the proper use of money given by Mr. Rockefeller, or the good it may do in the mission field. If its acceptance is an indirect indorsement of wrong methods, it cannot take the money. But does it do that? It has raised a question that will now be widely discussed.—*Methodist Protestant.*

The Reply of the Prudential Committee

The report of the sub-committee made March 28 to the Prudential Committee of the American Board, a copy of which was sent to Rev. Daniel Evans, chairman of the protesting committee, and others representing the protestants is printed below. This report was received and accepted as expressing the unanimous judgment of the Prudential Committee and the executive officers, but inasmuch as the protestants and a few corporate members requested delay, the Prudential Committee held final action in abeyance for two weeks.

The special committee appointed to consider the communication received from a number of ministers and laymen protesting against the recent acceptance of a gift of $100,000 to the treasury of the Board and designated by the donor for educational work, have carefully considered the petition and beg leave to submit the following report:

For almost a century the Board has received gifts from every quarter in America, Christian and non-Christian alike. Into our treasury have also come offerings from Mahommedans, Parsees, Hindus, Buddhists, Shintoists and African savages. In receiving gifts from these varied sources the Board has in no degree and in no way passed judgment on the business, religion, character or life of the donors.

In this policy we have followed the universal custom of the past, for the Church in all ages has received upon its altars the gifts of all who were moved to lay them thereon. The same principle has been followed, not only by philanthropic and educational institutions, but by other missionary boards.

The principle on which this policy rests is the belief that our responsibity begins with the receipt of a gift; it then becomes our trust for which we are to be held responsible. Before gifts are received the responsibility is not ours, but is that of the donors in their own conscience; it is a matter between them and their God. We are asked now to make an exception and to single out this recent voluntary gift for refusal. It should be stated that this gift of $100,000 was offered to the Board and unanimously accepted by the Prudential Committee on Feb. 14.

No part of this gift can be used in connection with the regular or administrative expenses of the Board, but is a "building and equipment" fund, and is available only for the purpose named. Of this, $91,000 has already been appropriated and $41,500 has already been forwarded.

First, your committee sees no reason why we should have departed from the custom of the Board, one which has been universal in the world, and made our committee practically a tribunal to decide whether gifts are to be received. It would be manifestly unjust and unthinkable to reject gifts without thorough scrutiny, and it is equally clear that no committee could possibly undertake the task of such a scrutiny.

It seems to us, in the second place, that it would have been an assumption and usurpation if from our position we had tried to stop the money of any man who wished to give it for missionary work among those who are needy. The reason assigned for rejecting the recent gift is that gifts constitute a relation of "honor" between the recipient and the donor. Certain gifts are made to the Board with conditions attached. These it may refuse or accept as wisdom directs. This gift was made without conditions. This means, in the eyes of the committee, that it involves the American Board in no obligation whatever, material or moral, to the donor.

The Church must make such an assumption about all its gifts or receive none at all. If it is believed that all gifts involve a relation of "honor" and put it under obligation of any kind to overlook the shortcomings of the donor, it would then find itself bound to give greater consideration to the giver of thousands than to the poor man who gave little or nothing, and to condone the sins of large contributors.

Gifts made to the Church can be accepted only upon the assumption that they are not gifts, but debts paid to God and to humanity, and involve nothing whatever in the way of favors. A gift given to an individual rightly carries with it the unspoken obligation that some return shall be made. When a gift is made to the Church, to assume that any such obligation is designed or contemplated is to accuse the giver of seeking to further his own interests, and the Church of being a respecter of persons. The committee feels that such an assumption, concerning either the giver or the recipient, is unwarrantable, and that they have no right to prevent this money from doing the work for which it has been designated.

Third, the argument which has been presented in various ways and by different protestants in the last few days is summed up practically in this—that there is a great evil in our country, that the donor of this gift is believed by them to be identified in a conspicuous way with this evil and, therefore, the American Board should refuse this gift in this conspicuous way and thus strike a blow at this evil. We feel that the protestants have other ways of making their views known, and that the blow should not be struck at the expense of the people in the non-Christian world.

We do not deem that any gifts are made to the committee, but simply through the committee to objects for which the committee is a trustee. For this reason, also, the acceptance of gifts involves no expression of opinion on the part of the committee as to the character of givers, and to intercept a gift made to others in order to express an opinion for ourselves seems unwarrantable. In common with the protestants, we are not blind to the moral issue they have raised, and the necessity for every individual Christian to stand uncompromisingly for corporate righteousness. But the committee does not feel warranted by a refusal of gifts to pass final judgment upon questions which have never been settled, either before the courts or at the bar of public opinion.

Since we have failed to find any principle which calls for the rejection of this gift, it may not be out of place to add that the field in which the American Board is working, and for which it is responsible, is to a large degree as yet unreached. It is known to many that for two or three years the Prudential Committee has been endeavoring to put its institutions for higher education upon a stronger financial basis. We have believed that, with the enormous accumulation of wealth in this country and the large gifts to the educational institutions in our own land, there would be many in our churches who, if their attention were called to the matter, would devise generous things for these colleges and seminaries, and also for our hospitals in various parts of the world. This plan has been heartily indorsed by men of wealth who have the matter under consideration. This gift of $100,000, designated for new buildings and necessary equipment, presents a conspicuous illustration of extending aid to all our higher educational work.

The pressure upon our missionaries at the front and the pleas which come to the committee and officers at home seem sometimes almost unbearable; to hinder this work in any way, to delay the work abroad, and to add to the burdens of our brave men and women there, was a responsibility which we dared not, under the circumstances, assume.

While, therefore, we do respect most sincerely the conscientious convictions of the petitioners, who are our warm friends, we on our part must ask that our conscience also be respected, believing, as we do, that under our solemn obligation to care for our trust, we had no right to decline this gift. It is obvious, therefore, that we can take no action in accordance with the request of the petitioners.

Respectfully submitted,

SAMUEL B. CAPEN,
EDWARD C. MOORE,
JOHN HOPKINS DENISON.

Dr. Gladden again Protests

It is with great pain that I find myself compelled, in the matter of the Rockefeller gift, to differ radically with many of my lifelong friends. I confess that as I have read the names of those who approve of the acceptance of this gift, a feeling of astonishment that amounts to bewilderment has come over me. How can it be that men with whom I have always found myself in closest fellowship can see this matter in a light so utterly different from that in which it appears to me? I know that they are honest and fair-minded men—I could not question their intelligence nor their sincerity. But, after the most serious thought, I cannot abandon my own convictions. Nothing has ever seemed to me clearer than the path of duty in this matter. And I should not be loyal to the cause which I represent if I did not testify that I do not find myself alone. No public utterance of mine has ever brought me a tithe of the responses which have been pouring in upon me by mail and telegraph for the last week. These voices are at least twenty to one in support of the position I have taken. I know that I am speaking for a great multitude of good men and true when I lift up my protest against the action of the Prudential Committee. And I must beg the brethren who disagree with me to understand that they are dealing with a force whose strength they cannot afford to despise.

It should not be needful to say that this is in no sense an official utterance. I could not give it any weight by such a claim if I would, and I would not if I could. I speak, not because I am the moderator of the National Council, but in spite of that fact; because I have a responsibility as a public teacher which I cannot, in this emergency, ignore.

I do not despair of coming to a substantial agreement on this question. Wide as are the differences of judgment, I hope that the Congregational people may yet be able to arrive at a reasonable degree of unanimity. It is in this hope that I am speaking.

This entire question of the responsibility of the receivers of gifts appears to need some discussion. There are those who seem to say that all money, no matter how wickedly obtained, not only may, but must be accepted when offered in aid of religion or charity. It would seem, then, that if, standing in my church door, I see a man knocked down and robbed in the street, and the footpad brings me part of the money, I must take it. It will go just as far in "doing good" as any other money, and I have no right to refuse it. A good many alleged "Christian consciences" seem to have been reduced to this scale of morals.

Others would hardly go so far as this, but still insist that if the crime has been pretty well concealed, its fruit may be shared by the Church and the college.

The Prudential Committee justifies its acceptance of Mr. Rockefeller's gift by the statement that in so doing it is following "the universal custom of the Church in receiving upon its altars the gifts of all who were moved to lay them thereon." I do not think that this has been the universal custom of the Church. In the Middle Ages, it is true, robbers made their peace with the churches and the monasteries by sharing their plunder with them, but it has been generally taught, in recent years, that this kind of morality was defective. It rests, of course, upon the principle that the end justifies the means. This whole plea for the unquestioning acceptance of gifts, from no matter whom, seems to me to involve that principle. But old Chrysostom taught that the gifts of "the injurious" were not to be received by the Church when they were known to be such, and the purer ethics of the earlier days followed this teaching. And the common maxim that the partaker is as bad as the thief condenses the moral rule on which civilization rests. I do not think that our churches or our colleges or our missionary societies can afford to ignore this rule.

It is true that industrial and commercial conditions in these days are very complicated, and that it is often difficult for us to judge whether gains have been honestly won. But two obligations are imperative. First, we must remember that right and wrong are always involved, even in these complex affairs; and that the more complicated they are, the greater is the need that we should search them out and keep them apart; and secondly, we must be ready and fearless, when injustice is brought to light, to brand it and fight it, no matter what its affiliations may be.

It seems to be argued that, in view of the many technical questions respecting property rights, institutions like the American Board must ignore moral scruples and take everything that comes, asking no questions for conscience' sake. Are we to take this attitude? And if not, where shall we ever find a clearer case than the one now before us?

The Congregationalist seems to think that we must make discriminations and pronounce judgments. A board, it says, "must decline ever to receive a gift that deflects it in the slightest from the high moral purpose to which it is consecrated. *It must studiously avoid bestowing any personal honor or attention upon men whose reputations are notoriously bad or whose methods of doing business are under popular condemnation.*" Certainly it cannot be denied that the methods of Standard Oil are under popular condemnation. And therefore, while we take Mr. Rockefeller's money, we must "studiously avoid bestowing any personal honor or attention" upon him. I beg to know if there is a clear understanding to this effect with Mr. Rockefeller. There ought to be. Such is, I think, the unuttered intention of many of those who receive his gifts; but I submit that it is a shameful thing to do. To take money, in any amount, for any purpose, from a man whom he intends to snub is what no gentleman can do. None of these dear brethren of mine would accept a large gift of money from a man on whom they would thereafter studiously avoid bestowing any personal honor or attention. And it is time to say, with all emphasis, that the honor of the institution which they represent is as sacred as their own honor.

But there is in some quarters a disposition to deny that any serious charges have been made to lie against Mr. Rockefeller and his methods. I will not argue that question before the American people. If it has not been proved, over and over, by public investigation, by legislative inquiries, by court procedure, that the methods of the Standard Oil Company have been cruel, extortionate, unscrupulous, nothing ever can be proved. Here is an extract from a letter which I have just received:

> I am tired of men. They ask us to prove that the sun shines. They halt in the face of the first great opportunity to speak a clear rebuke of commercial dishonor to throw dust. Unless we go into court and prove John D. Rockefeller a robber, they will not act on a moral conviction so absolute that nobody doubts. They ask us to charge them with the imbecility of being ignorant of that which every man knows privately. And the people, God's great masses of the poor, the great democratic laboring cohorts—how can anybody bearing a Congregational name henceforth look them in the face? I, for one, can't talk back when they say: "You are in with John D. You are the fellows that support foreign missions with money stolen from American workmen."

That is the keynote of a chorus which it will not be pleasant for our churches to hear.

For the rest, let me repeat to the readers of *The Congregationalist* what I have said elsewhere:

The use of the railways by overpowering aggregations of capital, as instruments of oppression, is the taproot of social injustice. It is the one stupendous and threatening social evil. The way in which it is working today is shown in Mr. Russell's astounding exposure of the methods of the meat trust. The railway officials have become mere puppets in the hands of these trust magnates, who use them to squeeze the life out of all independent enterprise.

This is the business in which Standard Oil has been engaged from the beginning until now. It represents, as no other aggregation in the land represents, the method of using public utilities for private aggrandizement. The railways, which are chartered to render to all the people an equal public service, and which could not have been granted the power they possess on any other terms, have been employed by this system from the beginning to despoil and to oppress.

At present this system owns a large majority of the principal railways of the country, and its methods of oppression are illustrated by what has been going on in Kansas.

Against all this there is now, all over the land, an insurrection of public sentiment. The blindness of the people to what has been going on has been amazing, but they are beginning to be aroused and a great battle is imminent.

Our President has clearly discerned the nature of this issue; he is right in his judgment that it is by far the most important question before the country, that the injustice perpetuated by the railways under the domination of combinations of capital is flagrant and deadly and that it must be exposed and punished. He is bringing all the power of the Government that he can command to bear in this direction.

Standard Oil and its doings are now at the bar of the United States courts. Is it a good time for the Congregational churches to accept money from the man who represents this system?

Some of those who favor the acceptance of this gift argue that we cannot go behind the action or inaction of the courts to see whether money has been unjustly acquired. If the verdict of the courts is to govern our judgment in such cases, might it not be well to wait and see whether the courts justify Standard Oil methods? If we approve of the action of the President in trying to bring to justice those who are accused of great public wrongs, would it not be well to decline to receive presents from the men who are on trial? That certainly does indicate a degree of sympathy with them which a great missionary society might wisely withhold.

But all this talk about legal immunity as an adequate screen for evildoers is hardly worthy of religious teachers.

"The prince of Monte Carlo," says one of my correspondents, "has never been convicted of crime, and is said to be a cultivated, benevolent gentleman. Would they accept $100,000 from him for foreign missions? Or from the Louisiana Lottery in the days of its prime, when it fleeced its victims under sanction of the state?"

But even this comes short of the true statement of the case. The wrong of which Standard Oil is the representative is far more deadly than anything of which gamblers or brothel keepers can be accused.

It is an organized, persistent and tremendously successful attempt to overthrow the industrial liberty of the American people. Those who do not know that this issue is squarely before us must be pitied for their blindness. Those who cannot see that it is the most serious issue that this nation has ever faced have not thought deeply on the matter.

The question is now on trial. The courts of the United States are dealing with it, but above and behind these is the great tribunal of the American people. It is their verdict that will be decisive and final. What will this court of last resort have to say about the methods by which John D. Rockefeller, within a quarter of a century, has built up a fortune of perhaps a thousand million dollars? I think that he cares a good deal more for the decision of this court than for the decisions of the lower tribunals.

The case is now before this highest court. The people are the judges and jurors. We, the Congregational people, are judges and jurors. The officers and members of this missionary society are judges and jurors. We have never been called to act upon a

more momentous case. The simple question before us is whether we think it right during the trial to accept a present from the principal person under indictment.

This is the issue, stripped of all its sophistries. It is idle to compare the case with other cases of ordinary immorality. It means a great deal more. It touches the life of this nation far more vitally.

We of the Congregational churches are deeply implicated. What other denominations and institutions may do is no concern of ours. It is for us to keep our skirts clean, our honor bright, our hands unfettered and our lips unmuzzled.

I must beg pardon of my brethren of the Prudential Committee and of all my other friends who have supported them, if I have spoken with too much warmth. My heart is deeply enlisted. I know that they want to do the thing that is right, but I cannot believe that they have thought the matter all through, that they have seen it in all its bearings. And I beg them to weigh well the considerations here presented, and see whether they may not thus be led to some change in their judgment.

WASHINGTON GLADDEN.

Columbus, March 31.

The Discussion in the Ministers' Meeting

The announcement that this subject would be discussed before the Ministers' Meeting, Monday, Dr. Barton representing the American Board and Rev. Daniel Evans the protesting ministers, drew an audience which packed Pilgrim Hall to the doors. But as the final decision of the matter by the Board was still pending, an official utterance at this meeting would be premature; hence Dr. Barton chose as his representative Dr. F. A. Noble, who laid down these principles of action:

No man has a moral right to hinder any other man who wants to do good. The man whose organization works along the lines of Christian activity in which the would-be giver is interested is bound to help him to help the work, and the organization must be the instrument. No man has a right to say to any other man, "You cannot help missions." The American Board is not the place to fight out economic questions. The speaker claimed that his sympathy and influence were on the side of getting better moral conditions everywhere; but they were not with men who want the American Board to turn the grindstone while they sharpen their axes. This organization is not to be sacrificed or torn asunder for such a purpose. He closed by drawing attention to the breadth of God's dealings with men; how he overruled the wrong of Joseph's brethren to make him the preserver of life; how he used George Washington, a slaveholder, to lead the army of the Revolution and found a free nation; and permitted such a man as Jay Gould to accumulate money that his child might make it of great Christian service. We cannot tell what God means to do through such men as Hill and Morgan, but it may be that he who reveals himself in many ways is using the injustice and tyranny of men to further his divine purposes. The enthusiastic applause during and after Dr. Noble's address might have led one to think that he carried the entire audience with him, were it not that opposing speakers received like tokens of approval. Evidently both sides had numerous warm supporters and the nobility of some utterances compelled applause even from opponents.

Mr. Evans took the position that this is not a question of scrutinizing every gift nor of crippling the work of the American Board, with which he expressed himself in hearty sympathy. The question is, Shall the Congregational Church begin to receive assistance in its work from Rockefeller and similar sources? The present case is unique in that fourteen states by legislative enactments are protesting against the would-be giver and the Federal Government is instituting proceedings against him. To the charges that he has repeatedly broken the laws of the state, he has answered not a word, though a man of his resources should be able to secure triumphant refutation. In the light of these facts of common knowledge, the Board's action is being judged by the plain people. We cannot escape the consequences by disclaiming responsibility for the gift. Such logic leaves the American Board free to accept gifts from every source. Mr. Evans approvingly cited the position and action of Bishop Brent, who returned the proffered gift of a gambling establishment in Manila; also of Daniel O'Connell, who declined the contribution of slave holders from New Orleans. The speaker believed that the resources of the Church for missions, which depend on moral and religious enthusiasm, will dry up if anything is done to lower the Christian standard of ethics, and that the Board cannot receive the gift without commending the giver. He urged the Board to return the gift and then go before the churches with an appeal for their colleges.

The discussion being thrown open to the house, Rev. C. H. Pope expressed the belief that a gift is to be refused only when it compels the receiver to do wrong, and that we can advance the cause best by welcoming every good deed. Rev. C. H. Oliphant raised this question, Which is of the greater value, the unequivocal testimony of the Church to righteousness or the extension of the Board's educational work in the Orient? In the interest of saving the moral leadership of the Church, he believed that the missionary societies of our churches should receive no money upon which rests such reproach.

Dr. Reuen Thomas recalled the action of the Standard Oil Company in raising the price of oil just at the time of the great coal strike, and protested against any collusion with its president as un-American.

Rev. W. R. Campbell called attention to the fact that even those who object to the acceptance of this gift, find it practically impossible to avoid taking for Christian work money which comes from sources which they regard as more or less polluted; that some ministers present get their salaries from parishioners who own Standard Oil stock, and receive income from similar great trusts. He urged them not to take the position of Pharisees, said he would unite with them in formulating some principle that would cover all gifts, and submitted that hatred of one man is not broad enough to be the basis of the Congregational Church or any other church.

Rev. G. W. Brooks deprecated the attempt to put a boycott on Mr. Rockefeller. Ostracism has never advanced the kingdom of God. Rev. William Knight made an earnest plea for recognition of equal conscientiousness on both sides of the question. Both parties should approach one another on the basis of mutual trust, and in a way to manifest the spirit of Christ to the world. Rev. E. H. Byington pointed out the peril of establishing two standards, one for the American Board and one for the local churches. We cannot ask the former to discriminate against certain givers without applying the same tests to gifts to local churches. Rev. J. O. Haarvig, expressing his sympathy with Mr. Knight's plea for brotherliness, deprecated the entrance into the discussion of anything like a threat against the American Board. Rev. C. F. Carter, one of the protestants, made a tentative formulation of their position as follows: "The trustees of a society should be sensitive to the moral significance and the social bearing of gifts offered."

The tone of the discussion, as a whole, was earnest and even intense, but in the main kind and brotherly, and marked by comparatively few irrelevant or extreme utterances. Perhaps the speeches most constructive and conducing to harmony were those of Mr. Campbell and Mr. Knight; and after the meeting it was clearly shown that most of the brethren were responding to such irenic sentiments and were paving the way toward a happy issue of the current discussion.

More Press Opinions

We think the view of these [protesting] ministers is a mistaken one. It proceeds on the assumption that the Church approves of and should be held responsible for the way in which the money given to it has been obtained. This is not the case. The Church takes money offered it and yet puts no seal of sanction on the process by which it was obtained. Of course, if the money was stolen, then it should be restored, and no one should accept it as a gift. The Church holds itself free to condemn all wrong in connection with the making and spending of money, but the money itself is free from moral taint and ought to be received and used. Any other principle than this will land us in inextricable difficulties.—*Presbyterian Banner.*

It seems to us that there is one rational rule which may govern the action of churches, missionary societies, city governments and universities which might relieve the consciences of everybody while accepting as a trust all money offered for good uses. This rational rule, which is now freely applied in all the minor affairs of every religious or charitable institution in the world, is that by taking money to be used for noble ends, no one becomes responsible for the character and reputation of the man or woman who gives it. State principles clearly and let who will support them. Messrs. Rockefeller, Morgan, Rogers and Carnegie are all men of great wealth, and are disposed to put their money to the highest uses. There is no evidence that they give for any reason excepting the interest they feel in the institutions they endow. Shall they be encouraged to give for colleges and libraries, and not for religious uses? We consider the line drawn between education and religion a vicious one. Philanthropy, education, religion and patriotism are equally sacred; and it is just as honorable to take a hundred thousand dollars for foreign missions as it is for Harvard University to take from the same source a million dollars for its Medical School.—*Christian Register.*

There is no principle of general application which can be stated on which this demand of the Boston ministers can be maintained. And to single out an exceptional man for exceptional treatment is not the best method of bearing testimony against the wrongdoing which we wish to condemn. . . . If the Church and the ministry habitually and with courage and vigor, condemn all questionable methods of money-getting, however and by whomsoever practiced, the effect of their testimony will not be vitiated by the refusal to attempt the impossible task of determining whether and to what degree money offered for benevolent work is tainted by the method in which it is believed to have been acquired. If, on the contrary, the Church and the ministry fail to bear such witness with the courage and the vigor which the conditions of the age demand, they cannot furnish a substitute for the neglected duty by the occasional refusal of money from a multimillionaire because he has been indicted in specific terms for "methods which are morally iniquitous and socially destructive."—*The Outlook.*

Examples of Fervor

(Extracts from Our Mail Bag)

[By Telegraph]

FORT WORTH, TEX.

The Congregationalist, Boston: Why send Missionaries to africa if board solicits spoils of pirates still marading alienation of churches must result does Boston value honesty and justice less than tokio rockefellers james boise captain kidd equal bregands different periods

Jonathan Edward Forbes

[By Postal Card]

To Clergymen: John D. Rockefeller is a useful business man. Oil is less per gallon under him than it was under other men. Coal is less per ton under his rule in Boston. Clergymen are parasites. Clergymen exist on useful business men and other persons. Clergymen have no more power with God or over Heaven or Hell than a day laborer in Boston. World Fair On Earth, Boston, Mass.

Before the Leaves Appear

By Isaac Ogden Rankin. Photographs by the Author



We all love spring. Even the cold eyes of Frivola warm a little when some admirer varies his offering of roses with a great bunch of golden narcissus cups. And pussy-willows find ready sale on city streets at prices which would enable the purchasers to go out into the country and see how the world really looks in pussy-willow time. Some of us make little pilgrimages on sunny mornings to sheltered yards to see the bold and delicate crocus venturings. But how many city dwellers really know the woods and fields before the leaves appear?

Summer is our vacation time—if we are able to take vacations. The woods are to us the summer woods, impenetrable to sight; the fields are August's flower-starred pastures or shorn meadows. Every American associates the fall of the leaf with glories of crimson and gold, maple and sumac, cinnamon ferns on the hillsides, purple of oaks, still days and misty skies. And even if we do not join a snowshoe club to become intimate with winter, the predilection of artists for the strong contrasts and cleared foregrounds of the snow gives us a second-hand acquaintance in the galleries and exhibitions. But how many city folks know the real spring of open woods and waiting fields before the leaves appear?

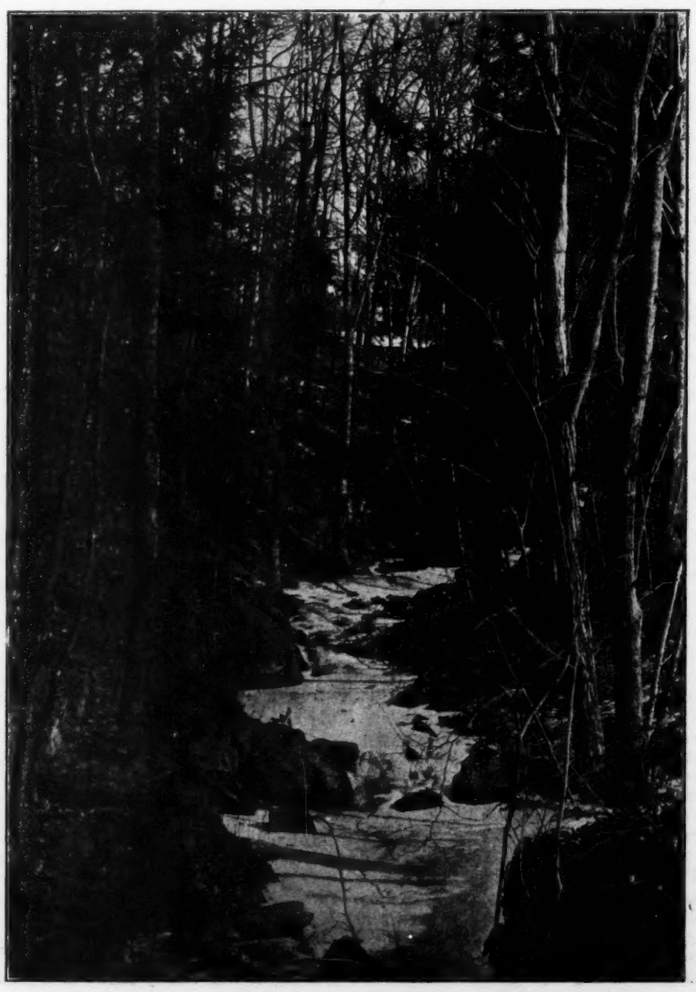
Yet this neglected season has its charms as well as rigors. He who is intimate with nature in crocus time, in pussy-willow time, is no mere sentimentalist, no dupe of the poets' favorable dreams. He proves his devotion by braving discomforts of bad walking, condoning the untidiness which winter leaves behind in yet unordered corners. He may sigh for the way of the clean-winged birds while he plods heavy-footed through the sticky clay, but his love is genuine and he is ready to pay the price.

There are frosty, sunlit mornings before the leaves appear when spring and winter both contribute of their best to the joys of outdoor life. The ground is hard and dry, only melting to a darker hue and pasty substance where some narrow ridge—the foam of wheel or plow—has been thrown up to the melting sun. The purple twigs hardly stir in the faint breeze. The air is tonic for starved lungs, cold and clear, and yet with an indefinable touch of the South that brings the promise of all springtime blossoms and all summer growth. As the sun climbs higher this sense of warmth and expectation grows with the stir of blood in the wanderer's veins. He looks for blossoms in the sheltered corners, although he knows it is too soon, and furry buds under purple hepatica leaves seem as rewarding as a whole bank of Maytime flowers.

The birds know what the season means. From a sunlit bough the songsparrow pours forth thanks for shelter from the cold and prophecy of happy days. Or so at least your thought inevitably translates his burst of song. It is not here yet, but it is coming, coming, joy in its train and the new life which makes the heart leap and foresee the great renewing which we call our immortality.

Even this brook in the deep woods, still icebound, though the snow has left the brown leaves bare across the forest floor, sings under its cold roof with the same message to our thought. Frivola in town, no doubt, is thinking of her Easter gowns and hats. She too means to burgeon and blossom suddenly in the spring, as if she were a willow or a shadbush, and to sing the message of the time with the only notes she knows. And with the charitable faith which the sunlight and the bird's song bring, we remember that her part also has its place in the great world-symphony of the season, which God plays through the hearts of men.

The advance guard of the spring migration is already with us in these days before the leaves appear. Yet there is pleasure in the thought that most of the cheerful and prophetic sounds of the time come from our winter friends. The caw of the crows, as they fly over from their central roost for their day's foraging, is a note December knows. So is the harsh call of the jay. But, unless our wish deceives us, there is a warmer note audible among the flocks of snowbirds and sparrows in the weedy fields. The thought of home in the far North grows in their cheerful minds, until at last they change their winter calls for the love song of black spruce forests where they hope to build their nests. Goldfinches, song-sparrows, bluebirds have been with us all along, but on this sun cheered morning they have found their voices and the earth is glad once more with their happy song.





Then, as the varying days go on, with afterthoughts of winter in frosty nights and little snows that for a morning turn the hillsides white, warm rains that mellow the cold earth, or a foretelling of July in days of breathless heat, the pulse of Spring begins to quicken and her real work begins. The daffodils are pushing upward in good earnest and the grass shows green in favored places. The ever-faithful denizens of brookside bogs and the wet hollows—red skunk cabbage, spotted adders tongues and the first bright leaves of wee white fragrant violets—are about their work. And some warm corner of the open woods will reward the searcher with shy hepaticas already open to the sun among the leaves,

The youthful spring, more than all other seasons, admits us to her confidence and reveals her hopes and plans. She is not yet too hurried to give hints and show beginnings, and she pays us the compliment of believing in our power to share her enthusiasms and make the most of all she tells. That is a poor imagination which cannot find a thousand hints in air and water and the sun's warm fires or go on from the first unrolling ferns to blossoming orchard trees and clover fields in June, or from the light poise and tilting tail of this meditative phœbe to her clay house under some sheltering bridge and all the various music and the nesting joys of May.

God has written upon the flower that sweetens the air, upon the breeze that rocks the flower on its stem, upon the raindrops which swell the mighty river, upon the dewdrop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all He hath written, "None of us liveth to himself."—*John Todd.*

The Goldfinch*

BY ELLA GILBERT IVES

Ere April threw her palette by
From gilding o'er a sunset sky
  In primrose gold,
She made a painted butterfly
  With wings afold.

Then quite enamored of the hue,
She longed to see it wedded to
  A sunny voice;
And from the birds, a winsome crew,
  She made her choice.

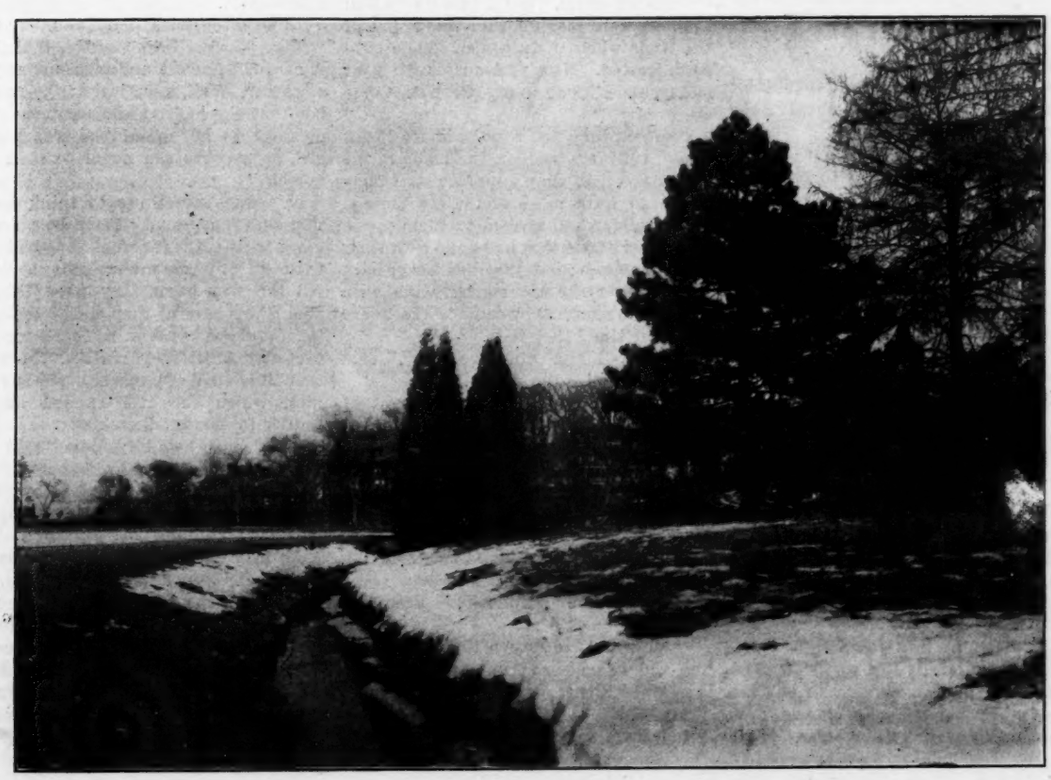
A little finch in olive gear,
With wings of black and vestments sere,
  But happy heart;
So full of joy that half the year
  A song would start.

She dyed the back with cunning art,
And covered o'er the fluttering heart
  With gleaming gold;
But striving wing she left apart,
  Black as of old.

And on the tiny head of brown
A dainty cap she fitted down
  To match the wings;
For April thus her darkest frown
  O'er sunshine flings.

And all the gold was only lent
For half the year, because 'twas meant
  To match the song;
As if an April sunbeam sent
  Its voice along.

* The male goldfinch wears a dull winter overcoat which he doffs in early spring for a bright courting attire.





Aunt Ann's Hotbed

BY ETHEL S. YOUNG

Noah's ark stood ready on a little mound of earth. The wicked people, who looked strangely like clothespins, lay flat on their faces, awaiting their fate. A mighty deluge was about to descend upon them from the rain-water barrel.

"You mustn't push it, Bess," directed Roy. "Just help me tip it a little. Now be careful."

Crash! The heavy barrel slipped and fell right onto Aunt Ann's new hotbed. The water, rushing in a broad stream, washed the seeds out of the ground and turned the whole bed to a sea of mud. Broken glass, splintered frames and overturned barrel made a wreck that the children could only look upon in speechless dismay.

At the noise Cook came running out of the house, and in another minute Peter appeared from the barn.

"It's never a day that your aunt can leave this place without you children getting into mischief," cried Cook.

Peter stared at the ruins, too angry to speak. He had finished making that hotbed, under the most careful directions from his mistress, only the day before.

"We didn't mean to, Peter," said Bess timidly.

"Do you think you could help us clear it up a little, so it won't look so bad for Aunt Ann to see?" asked Roy.

"I've got as much work to do 'fore she comes back, as I can 'tend to. No sir; I'll let that be just as it is," and Peter stalked back to the barn.

"Don't you children dare to touch a bit of that glass," Cook warned them as she returned to the kitchen.

The children withdrew to their favorite seat under the apple trees to talk over the situation.

"I wish Mamma was at home," began Roy. "Now if Aunt Ann was only like Mamma, we could say we were sorry and she'd believe us."

"But she's so cross, I s'pose we've got to think of something to do to make up for it," sighed Bess. "If we had some money we could buy her some more seeds.

"Nannie's got lots of pennies," said Roy. I could take them and put my silver dollar with a hole in it into her bank. It's worth more than all the pennies she's got, I'm sure."

"You couldn't make her understand," objected Bess. "She's too little."

"We won't have to tell her," returned Roy. "I'm going straight to do it now while she's taking her nap," and he was off on the run.

Back he came in a few minutes with the pennies carefully tied up in his handkerchief. "There's enough to buy lots of seeds," he said excitedly. "And, Bess, I've thought of something else. While you're gone to the store, I'll go over to the farm and get Thad Hunter to help us make a new hotbed. There are ever so many more frames in the barn."

Half an hour later Bess came slowly back to the seat under the trees with a very dejected face. Roy was sitting there alone, head down, and hands thrust deep in his pockets.

"O, dear, couldn't Thad come?" asked Bess.

"He's gone fishing."

"How mean! Then we can't do anything. Mr. Tibbet wouldn't sell me any seed, just because I didn't know exactly what sort of lettuce was wanted. He said he'd known Miss Parker too long to send her anything on a venture. I wish everybody didn't know how fussy Aunt Ann is."

The children sat in silence for some minutes. There seemed to be no way out of their trouble, no one to help them. Aunt Ann would return in two or three hours. She would see her broken hotbed as she drove up to the barn.

"Roy," asked Bess suddenly, "aren't we what is called 'sore perplexed'?" And as Roy nodded she cried eagerly, "Then I know exactly what to do. Aunt Ann said the other day, 'I'm sore perplexed. I must have a talk with Brother Hildreth.' And don't you remember how pleasant she was when she came back?"

"But we couldn't go and talk to the *minister!*" exclaimed Roy, aghast at the idea.

"Yes we could. We'll explain to him that we were playing something out of the Bible when it happened. Then he'll be in'trested. Now you must wash your hands, and I'll put on my best hat. Come on."

Together they ran into the house to get ready, and were soon on their way to the parsonage. As they approached it they began to walk more and more slowly. The minister had spoken to them pleasantly every time they had gone with their aunt to church; but they had never been obliged to make any conversation with him. The nearer they came to the house the more timid they felt.

"You tell him what we want," said Bess. "You're the oldest."

"No, you tell him. You thought of coming."

They were passing along by the parsonage fence as they spoke. Some one on the other side who had been stooping at work suddenly stood up and said, "Hello, children." It was the minister. He had on an old coat and a broad-brimmed hat, and their fear left them.

"We're sore perplexed," Bess announced.

"We meant to drown the wicked people, and we smashed Aunt Ann's hotbed," explained Roy.

Mr. Hildreth opened the gate and invited them in. They sat down on the doorstep and told him the whole story. He kept rubbing his chin while they talked, and they thought at first that he was laughing. But when they had finished he looked very solemn, and they wondered if he was going to scold. Soon he began to smile brightly, and, holding out a hand to each, said, "Come and look at my hotbed."

He led them around to the sunny side of the house and showed them his garden, where tender green shoots of corn were already coming up, and funny top-heavy looking beans. He had a large hotbed for cucumbers, and while the children were admiring it, he asked them if they thought his hired man could make as good a one as Peter. They were sure of it.

"Then," said the minister, "suppose I let him make a new one for Aunt Ann, since Peter is so busy. I could send him to do it this afternoon, if you like." The children would "like," and squeezed each other's arms delightedly.

"Now I'll make you a bargain," continued Mr. Hildreth. "By and by there will be lots of weeds come to crowd out my corn. Do you think you would want to work in my garden when there is weeding to do, as long a time as my man is working for your aunt?"

"O, yes, we'd like to," cried both children eagerly.

"It's a bargain, then," said the minister. He walked back to the gate with them, smiling at their happy faces. But when he said good-by he was looking sober again.

"You often wish, don't you," he said, "when you get into trouble, that Aunt Ann was as sweet and pleasant as your mamma? Well, now, just try to remember that she had no kind mamma to be pleasant to her when she was a little girl, so perhaps she never learned how herself."

This was something to think about. The children found themselves feeling more truly sorry for what they had done than at any time since the accident. All the way home they were thinking about how careful they meant to be not to provoke Aunt Ann in the future. It was not until they reached the house that Bess suddenly remembered the pennies, which she still carried knotted tightly in the handkerchief.

"Let's put them back now," said Roy. "I'm glad we didn't have to spend them; Nannie does so love to rattle her bank. She wouldn't like that dollar. I hope she hasn't waked up yet."

As they entered the nursery they saw they had come too late. Little Nan was standing in the middle of the room shaking her bank, with a puzzled expression on her chubby face. All at once she smiled and began jumping up and down.

"Hark!" she said to her brother and sister. The pennies are all hoppin' on *one foot.*"

Closet and Altar

THE POWER OF FAITH

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit.

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life.—*W. H. Griffith Thomas.*

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.—*John Bunyan.*

Lord, Thou knowest, only Thou,
Just how to lead,
Just what cross 'tis best I bear,
Just what lot is mine to share,
Just what I need.

Lord, Thou knowest, only Thou,
Just what is best—
'Mid the world's soul-wearing fret,
Burning heat or chilling wet,
In Thee is rest.

Lord, Thou lovest, and Thy love
Doth bring no smart.
Dearest earthly love may fail;
Thine outlasteth every gale,
And fills the heart.
—*Hannah Coddington.*

Faith is a noble thing; it soars high; it can read love in God's heart when his face frowns.—*James Renwick.*

When we read our Lord's history we are often surprised at his hearty recognition of faith among men, and the unexpectedness of the joy it seemed to bring him. "O woman, great is thy faith." "Daughter, thy faith hath made thee whole." "I have not found such great faith, no, not in Israel." "Let her alone, she hath done what she could." It almost seems as if there lay on our Lord a sense of gloom, an oppression of somberness, due, perhaps, to what he foresaw before him, which made him hardly anticipate such things among men; and when he found them, they broke the gloom and overjoyed him.—*A. B. Davidson.*

God can do for you just what you need should be done. If it is not possible to take hold by faith, it is possible to ask for the faith to take hold.—*R. J. Campbell.*

Grant unto us, Almighty God, by Thy good Spirit, that we, feeling towards Thee as children, and filled full of trust, and hope, and faith, may remain so fixed, that, in the dark, we may trust where we cannot see, and hope where all seems doubtful, ever looking unto Thee as our Father that doeth all things well, our Father that ordereth all. Thus may we, knowing that all things are in Thy hands, abide Thy time, patiently doing the work Thou hast given us to do. Amen.

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(*Topic for April 9-15*)

Our Responsibility for the World's Sin. Matt. 18: 1-14; Jas. 3: 1-18.

The evil testimony of our neglects. The caste spirit. Compromise with evil. Who are stumbling blocks for sinners?

The kingdom of God is the supreme interest in the life of all its true citizens, but not the kingdom conceived selfishly—as if it were for our salvation first or as if when we had entered into it all social obligations ceased. The true thought is just the opposite of this. We exist for the kingdom and not the kingdom for us. And our citizenship is an incentive to right and joyful social relations. As Christ pleased not himself, so we must find our joy in a larger field than that of self. And our influence upon others is the most important question of our self-direction and control.

Jesus answers the question of the disciples about the great and little by taking a little child as the type of the true greatness in the kingdom. And it is the humility of the child that he insists upon. The belittling element is pride. Greatness is unconscious. It comes only to those who in self-forgetfulness serve Christ and the citizens of his kingdom. The testimony of the early Church, by which it won its way to the confidence of the world, was this testimony of unconscious goodness.

Our modern problem is complicated by old alliances with the selfish social orders of the world. We may leave ourselves to God without much care, but God has left our neighbor to us and we must be sure that our conduct is not putting a stone of stumbling in his way.

One of the worst of these stones of stumbling, the bringing in of which our Lord denounced with such earnest warning, is the caste spirit, which is always seeking a foothold in the Church of Christ. It is the spirit of self-assertion opposed to the childlike spirit which Christ commends. It sets up false standards and repels where Christ invites. Before the cross all differences are lost in a common need and a common adoration.

Christ's ideal is a spotless church. In so far as we admit the evil of the world by compromise we make ourselves responsible for part of the world's sin. This does not mean, of course, that we are to sit in judgment on the acts and motives of others. The law of charity is part of the law of purity. It means, however, in practical application, that we must choose the high ideals and stick to them in the life of every day. Think of the reproach which follows whenever the popular conscience advances faster than the practice of the Church, when the high standards of conduct are found outside the company of the kingdom. That means that by compromise with some form of evil or by refusal to follow the teaching of the Holy Spirit, Christ's Church has abdicated the position of moral leadership to which it was called. And that is like the sin of the lighthouse keeper who for gain or idleness ceases to tend his lamp.

Christ thinks no sacrifice too great to keep ourselves free from that sin of tempting others to their fall. The hand, the foot, the eye, may be spared if they cause us to offend. And over against this shadow we may see the light of the wide influence of the childlike spirit. The world cares nothing for a tepid faith, an indifferent testimony and selfish search for an eternal security. But it may be moved and drawn by a burning and unselfish zeal, a testimony which comes from Christlike living, a service which grows out of pure love and asks for no reward.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 9, Sunday. *The Desolation of Jerusalem.—Matt.* 23: 37-39; 24: 1-2.

Herod's temple was not yet finished when Christ spoke thus of its destruction. Titus, we know, tried to save it in the siege, but in vain. What war began, fire and the fury of the combatants ended. Not one stone of it remains in place. Jesus loved what he foresaw must be destroyed, he had the feeling of race and nationality as we have it. But he sorrowed over evil choices and neglected opportunities. Even Christ's love cannot insure our future if we refuse to yield ourselves to him. *Lord, let this temple of my body be a dwelling place for Thee. And though it perish, let my reviving be Thy care, that I may ever live with Thee and Thou with me.*

April 10. *The Duty of Watching.—Matt.* 24: 32-51.

Let us concede the difficulties of interpretation here and fasten upon the practical lesson of watchfulness. In all the great events of life there is an element of surprise—and why not in the greatest? Watching implies thoughtfulness for the future that we may be able to grasp its opportunities when they come. Note that a separation of spirit already exists which the expected coming of the Lord but declares and determines, sending each to his proper place. The two who are together in the field or at the mill really belong apart—earth's juxtapositions are not heaven's law.

April 11. *The Ten Virgins.—Matt.* 25: 1-13.

The division cuts across the line of the church visible. These ten were all supposed to be ready. Five of them were taken and five left. What was the wisdom of the five? Nothing but simple faithfulness. What was the folly of the rest? Nothing but everyday neglect.

April 12. *The Talents.—Matt.* 25: 14-30.

Closer and closer these parables of our Lord's passion bring the sense of personal responsibility home to our hearts. Note the proportion of responsibility—"to each according to his several ability." And note especially that the reward of responsibility is new and joyful responsibility. In Christ's thought our rest is not to be idleness but delight in successful work.

April 13. *The Judgment Test.—Matt.* 25: 31-46.

This is frankly a picture in terms of human experience of what is happening and must happen every day. It discloses the secret reason why one is taken and another left. The unloving spirit divides itself from the Lord of love. Both loving and unloving are surprised at what is clear to the eyes of the Judge of all.

April 14. *Mary of Bethany.—Mark* 14: 1-11.

If Simon played the host in person he was no longer a leper and may have been one whom Jesus healed. Possibly Martha was Simon's wife. In any case Mary seems to have had free and familiar entry. This, perhaps, was her one treasure. It was the faith behind the gift which Jesus commended. Mary alone seems to have believed Christ's prophecies of his death.

April 15. *The Breaking of Bread.—Mark* 14: 12-25.

See how Christ brings his holy things into the region of the commonplace—mere eating and drinking bread and wine. Every meal should remind us of God's bounty and that we do not live by bread alone, but by his word. How the sympathy of Christ must have gone out to Judas in the final struggle which became so terrible a defeat. And yet he left him free to choose. This sympathy with men who make wrong choices and whom he cannot help must lie close to the heart of Christ's passion.

XUM

The Literature of the Day

Hugh Price Hughes

Hugh Price Hughes was a leader both among his own Wesleyan folk and with the English Free Churchmen of all names. He was a Welshman who prided himself on his Jewish descent through his mother, and he had all the devout fervor and lofty spiritual imagination of both strains of blood. His life as preacher, editor and ecclesiastical statesman was significant for his generation and formative for all who shall follow him. Notably so was this in connection with the Grindelwald Conferences in which the common desire for unity of men of differing beliefs found expression.

His daughter, who has given us this large and, in point of information, entirely competent life, stood too near to her father to do it in the best perspective and with a true sense of its relative values to the world. There is too much of it, to begin with, and the arrangement presupposes a knowledge of events in their order and proportion which a biographer has no right to expect of her readers. And there are self-consciousnesses and affectations of style which repel. But the filial affection and intimacy do something to make up for these defects and the picture is warm with a loving sense of participation and sympathy.

No one can read such a life without the feeling that our generation has been rich in Christian opportunity and thankfulness that God has not failed to raise up for himself leaders in its great upward movements. The charm of a personality like this, with its wide sympathies and deep thoughts of the real meanings of Christian teaching and work, rewards the reader, even though as an American he finds some of the absorbing preoccupations of Mr. Hughes's life quite foreign to his own thought and experience.

[The Life of Hugh Price Hughes, by His Daughter. pp. 679. A. C. Armstrong & Son. $3.00 net.]

The Moors in Europe

A larger part of this elaborate work, the fruit of twenty years' labor, is naturally devoted to the history of the Moorish Conquest of Spain and the vicissitudes of the Moslem rulers, but a full chapter is also given to the Conquest of Sicily and the southern part of the Italian peninsula. One feels in the perusal of its pages how imminent was the danger that Europe should have become a Mohammedan rather than a Christian region. Nor would Mr. Scott perhaps have regarded that result as wholly unfortunate, for he is greatly impressed with the high degree of civilization attained by the conquerors and the great results which they contributed to the development of modern civilization and science.

The style of the book is ornate. It is a literary history of the older type, too rhetorical at times and even repetitious in its imaginary working out of the details of conquest. Its chief fault, best illustrated in the opening chapter upon ancient Arabian history, is what we may call the credulity of modern historical speculation. Many of the assertions in regard to that early history are founded upon the conjectures of an extreme school of historical interpreters. The part which deals with the relations between the Hebrews and the Arabians calls for question at many points, and joined with this eagerness to accept extreme conjectures as fact is a manifest pleasure in making the most of the faults which show themselves in the words and actions both of Jews and Christians.

In other words, however learned and careful the author has been, he has given us a history from a particular point of view and prejudice rather than a judicial handling founded upon impartial study of his material from all points of view. As a compensation for this partial justice and unconscious favoritism one gets the story of these great events with a different emphasis and in a new proportion. The volumes are handsomely made and printed and contain much new and interesting material.

[History of the Moorish Empire in Europe, by S. P. Scott. 3 vols. pp. 761, 686, 696. J. B. Lippincott Co. $10.00 net.]

RELIGION

The Epistle to the Ephesians; The Epistles to the Colossians and Thessalonians, by Joseph Parker, D. D. pp. 272, 303. A. C. Armstrong & Son. Each $1.25 net.

Dr. Parker's excellences and eccentricities appear in these volumes. The personal note is often in evidence. He delights in exclamations and in striking contrasts. He lingers around the sentences of the epistle with devout and joyous reflections, turns suddenly to admonition, flings forth a doctrinal argument with an ejaculation, and every now and then emits a trumpet song of adoration or a gem of thought or a sweet counsel of encouragement as only Joseph Parker could do.

The Diary of a Church-Goer. pp. 227. Macmillan Co. $1.50.

A member of the Church of England, revolting from traditional theology unburdens his mind. His ideas are familiar to any one acquainted with Unitarianism. The incarnation and resurrection are "fond beliefs begotten of great love." Christ never claimed, he says, to be God. Christ's treatment of the barren fig tree was "petulant." These and other statements reveal the pathetic and unnecessary spiritual conflict of a conscientious mind not well instructed by wise religious teachers. A use of the Revision, forbidden to the Episcopal pulpit, would have prevented some misconceptions, such as the idea that Christ, in the Sermon on the Mount, forbade "forethought."

Bible Problems, by T. K. Cheyne, D. Litt., D. D. pp. 271. G. P. Putnam's Sons. $1.50.

Lectures intended to be popular rather than technical, yet which deal with some of the most difficult questions of Biblical interpretation. They are a plea for thoroughness of investigation, and show Canon Cheyne's conviction that the Bible is in some measure a result of Babylonian tradition and mythology which constituted the atmosphere breathed by all the writers. The conception here partly unfolded would, it is needless to say, almost wholly transform our conception of the making of the book and of the degree of its inspiration—a result to which the author looks forward with expectation and desire.

Talks to Men, by R. A. Torrey. pp. 138. F. H. Revell Co. 75 cents net.

The Key to the Kingdom, by Rev. C. E. Bradt. Ph. D. pp. 161. Winona Pub. Co. 50 cents net.

An eloquent plea for obedience to Christ's command of a world-wide evangelism as the secret of individual and church growth and power. Mr. Bradt illustrates the duty and the reward by the experience of the church he serves. He believes that every church should have its own representative or representatives on the foreign field.

Just a Minute! by Charles Frederic Goss, D. D. pp. 129. S. S. Times Co. 75 cents.

The brevity of these talks is the secret of their power. The author takes a suggestion from Scripture and goes straight to the heart of his thought regarding it.

Nameless Women of the Bible, by Rev. Theron Brown. pp. 206. Am. Tract Soc. 75 cents.

Mr. Brown's improvements of the Scripture hints about good or wise, but obscure, women are edifying and make pleasant reading.

The Revelation Rediscovered, by John C. C. Clarke, D. D. pp. 358. G. P. Clarke, Upper Alton, Ill.

Unity of the Old and New Testaments, by Rev. H. T. Besse. pp 692. Wesleyan Methodist Pub. Assn. $2.00.

The New Testament printed in the usual form, with parallel and illustrative passages from the Old as footnotes. Mr. Besse has put much energy into a book which some may find helpful.

The Personality of God, by Lyman Abbott, D. D. pp. 29. T. Y. Crowell & Co. 35 cents.

The Drink Problem, by Bishop Henry C. Potter. pp. 35. T. Y. Crowell & Co. 35 cents.

These two addresses, now issued in permanent form, have occasioned a great deal of controversy, much of it by persons who have only seen extracts of them. Those who would discuss these subjects intelligently should read these two little books.

Applied Theology, by Rev. F. C. Monfort, D. D. pp. 234. Monfort & Co., Cincinnati. $1.00.

The Atonement and Modern Thought, by Rev. Junius B. Remensnyder, D. D., LL. D. pp. 223. Lutheran Pub. Soc.

The Priestly Element in the Old Testament, by William Rainey Harper. pp. 292. University of Chicago Press. $1.00.

A revised and enlarged edition of a work valuable to students.

FICTION

The Return of Sherlock Holmes, by A. Conan Doyle. pp. 381. McClure, Phillips & Co. $1.50.

We were all more glad than surprised to hear that Mr. Sherlock Holmes had survived his encounter with the king of the crooks and our gratification is increased to learn that his faithful friend, Dr. Watson, has weaned him from his habit of dependence on a drug. These new stories are wholly in the old vein, which is to say that they reach the heights of the art of writing detective stories. If no one of them reaches the degree of poignant interest which held us in a few of the older ones, that may be partly due to our better acquaintance with Mr. Holmes. Here, more than ever, he is the friend of the weak and the knight of oppressed dames, and we follow his investigations with unfailing interest and pleasure.

Beyond Chance of Change, by Sara Andrew Shafer. pp 295. Macmillan Co. $1 50.

Continuing the delightful chronicle of American village life begun in The Day Before Yesterday. Yet this is an independent picture of the best of our country society a generation ago which will reward the reader. Rachel, with her Puritan conscience, who yet gravitates toward mischief on all occasions, has arrived at the age of eleven. Her family, fun and follies make a humorous and entertaining story.

The Winged Helmet, by Harold Steele MacKaye. pp. 389. L. C. Page & Co. $1.50.

Plenty of go and liveliness are in Mr. MacKaye's story, and while it is founded on an important episode in French history, there is no lugging in of notabilities to interrupt the narrative with information or biography. Indeed, history rather suffers in the much-overdrawn picture of the German soldiers of the Constable Bourbon. Allowing for some great improbabilities of plot and incident, the story will pass an idle time refreshingly.

The White Terror and the Red, by A. Cahan. pp. 430. A. S. Barnes & Co. $1.50.

Oppression, the White Terror on the throne, and revolt, the Red Terror of Nihilism, as they have confronted each other for the last quarter of a century in Russia, are here well described. A young prince gradually becomes a convert to the revolutionary movement and

falls in love with a daughter of the people. In spite of some crudeness of composition the work is well done, and the book presents an instructive view of actual conditions.

The Vicissitudes of Evangeline, by Elinor Glyn. pp. 291. Harper & Bros. $1.50.
Being endowed with red hair, green eyes, a witching way, but no money, Evangeline considers herself doomed to become an adventuress. The prospect does not specially appall her. Several threatening situations develop, but through all her vicissitudes she maintains a certain childlikeness which promises well for her ultimate happiness. This is what schoolgirls call "a raving, tearing love story."

The Clansman, by Thomas Dixon, Jr. pp. 374. Doubleday, Page & Co. $1.50.
A fairy tale whose characters are in considerable part dwarfs, gnomes, giants and other monstrosities, manipulated by an erratic genius to caricature our country's history during the period following the Civil War. The history was bad enough; this fiction is to the reality what a nightmare is to an actual disordered experience. This story will be, if possible, more vicious in its influence than Mr. Dixon's previous books in that its passion of hate is more virulent and its delineation of evil traits of human nature as he imagines them is less restrained.

The Slanderers, by Warwick Deeping. pp. 384. Harper & Bros. $1.50.
A romance of modern life in which the author's talent hardly appears to as good advantage as in the vaguer world of the ancient forests. The contrast of character between the wife, amply endowed with physical charm and sensual passion, and the friend who innocently leads the husband into the net of the slanderers, provides such strength as the story affords. But husband and friend are incredibly childish in their ignorance of conventions.

EDUCATION

Our Schools, Their Administration and Supervision, by William Estabrook Chancellor. pp. 434. D. C. Heath & Co. $1.50.
A clear and practical handling of the whole subject of education as a business delegated by the public to boards, supervisors, superintendents and teachers; admirable in its clear thought, high and practical ideals and power of telling statement and illustration. It is just such a work as teachers should study and the public generally read, mark and inwardly digest.

The Classics and Modern Training, by Sidney G. Ashmore, L. H. D. pp. 159. G. P. Putnam's Sons. $1.25 net.
Evidently Latin and Greek no longer hold the place of importance given to them in school studies even a score of years ago. This book presents a series of arguments for the retention of the study of these languages. Chief among its arguments is the testimony given that the study of Latin and Greek provides the best preliminary training for work in the sciences. The intrinsic value of the ancient literature is also presented and its practical use in connection with the modern science of archæology.

Educational Broth, by Frederic Allison Tupper. pp. 211. C. W. Bardeen. $1.50 net.
Spicy brief papers on live educational topics, partly critical of present conditions and tendencies and partly constructive. Good sense and humor make them readable.

Latin Hymns, selected and annotated by William A. Merrill. pp. 86. B. H. Sanborn & Co.
The Latin hymns are coming into use in the classrooms of our universities for their intrinsic interest, and as a transition to the mediæval Latin of the schoolmen and to the history of tongues like the French, Italian and Spanish. This edition is carefully edited and will be helpful to students.

How to Keep Well, by Albert F. Blaisdell, M. D. pp. 265. Ginn & Co. 45 cents.
A new and improved edition of a well tried and useful text-book of physiology and hygiene for the lower grades.

Novelas Cortas Escogidas, by D. Pedro A. de Alarcon, edited by Alfred Remy. pp. 155. D. C. Heath & Co.
Short stories by a famous Spanish writer, edited with notes and a vocabulary for the use of students in and out of school.

The Supervision of Country Schools, by Andrew S. Draper, LL. D. pp. 43. C. W. Bardeen, Syracuse, N. Y. 50 cents.
An address to teachers, dealing with an important topic, by the Commissioner of Education of the State of New York.

MISCELLANEOUS

The Liquor Tax Law in New York, by William Travers Jerome. Paper. pp. 77. G. P. Putnam's Sons. 25 cents.
District Attorney Jerome here presents the difficulty of New York, where on the liquor question the laws cannot be enforced because they are opposed by the overwhelming mass of public opinion. He states the case clearly and strongly, and pleads for laws which shall recognize the facts of the situation and which shall not continue and encourage the present contempt for law. An interesting study in the field of those necessary compromises upon which all Anglo-American government has been founded.

The Old Shipmasters of Salem, by Charles E. Trow. pp. 337. G. P. Putnam's Sons. $2.50 net.
The romance of the old days when Salem, Mass., was the greatest shipping port of America, and merchants and captains made great fortunes out of the India trade, breathes in the pages of this book. It tells the story of the triumph of adventurous commerce and brings out the part which the Salem ships and shipmasters took in the Revolution and the second war with England, with snatches of adventure and glimpses of interesting personalities. Well illustrated with pictures of famous scenes and ships.

Arbitration and the Hague Court, by John W. Foster. pp. 148. Houghton, Mifflin & Co. $1.00 net.
Ex-Secretary of State Foster sets forth clearly the essential facts concerning The Hague Court of Arbitration and subsequent issues which have arisen relative to its authority and the possibilities of disarmament. He has added the text of important State papers, all bearing on the reform which he has at heart. A convenient and persuasive tract against the increase of militarism in the United States.

London and its Environs, by Karl Baedeker. pp. 471. Chas. Scribner's Sons. Imported. $1.80 net.
The best and most complete guide to London. Indispensable to visitors unfamiliar with the world's metropolis.

Books for the Life of the Spirit

A LIST WORTH CLIPPING

At the request of a number of persons we have prepared a list of comparatively recent books especially suited to the culture of the religious life. The Lenten season stimulates a demand for such literature, but throughout the year they can be profitably read and circulated. We should be glad of any suitable additions to this list:

Christ the Life and Light, Phillips Brooks.
Directory of the Devout Life, F. B. Meyer.
Spirit Christlike, Charles S. Macfarland, Ph. D.
Elims of Life, Rev. J. D. Jones.
Gaudium Crucis, Rev. Walter Lowrie.
Verba Crucis, The Cross Builders, } Dr. T. Calvin McClelland.
Sunrise, Floodtide, } G. H. Morrison.
The Fact of Christ, P. Carnegie Simpson.
Memorial of a True Life, Principles of Jesus, Young Man's Problem, Christ and Life, } Robert E. Speer.
Quiet Talks on Power, Quiet Talks on Prayer, } S. D. Gordon.
Steps Christward, Howard Allen Bridgman.
Studies in the Soul, Ourselves and the Universe, Problems of the Universe, The Common Life, } J. Brierley.
Life of Robert McBurney, L. L. Doggett.
Times of Retirement, Leaves for Quiet Hours, } George Matheson.
Life of the Christian, Hidden in Nazareth, } G. Campbell Morgan.
Thoughts for Every Day Living, Maltbie D. Babcock.
In the Hour of Silence, Divine Pursuit, } J. E. McFadyen.
Joy and Power, Henry van Dyke.

Household Favorites.

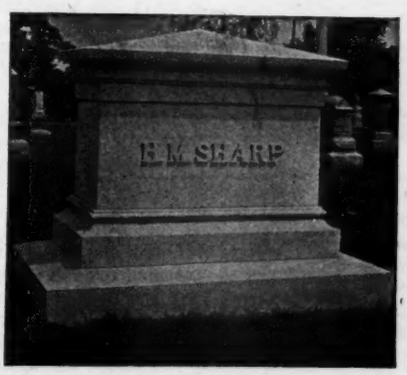
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Contrasted Estimates of the Son of God*

By Rev. A. E. Dunning

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But he was dead, and there he sits,
And he that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

—*Alfred Tennyson.*

The first eleven chapters of John's Gospel present witnesses and signs proving that he was the Christ, the Son of God. The testimony comes to its climax in the account of the raising of Lazarus. Chapter twelve closes the story of his public ministry, showing: (1) that the friends of Jesus accepted the evidence that he was the Son of God, [vs. 1-11]; (2) that the common people, when apart from the influence of their leaders, welcomed and proclaimed him as the Son of God [vs. 12-19]; (3) that men of other countries were beginning to fulfill the prophecies he had made [chap. 3: 14, 15; 8: 28] that when he should be lifted up on the cross he would draw all men unto himself [vs. 20-36]; (4) that his rejection by the Jewish leaders was only the fulfillment of what their prophets long ago had foretold [vs. 37-43]. This chapter concludes with a solemn affirmation by Jesus that his words were not his own, but the message to men of God his Father, that those who rejected it would be judged and condemned by it, and that those who received it would find in it eternal life [vs. 44-50].

The account of the supper in the house at Bethany is in a degree paralleled by accounts in the other gospels, but with such marked differences that they seem to be records of memories dimmed by lapse of time, used to illustrate the utmost love to Jesus, in the expression of reverence for his character. Luke [7: 36-50] relates an incident occurring in the house of a Pharisee, named Simon, where Jesus was being entertained at a feast. It was in an unnamed city of Galilee and an unnamed woman came in with an alabaster flask of perfume, with which she bathed his feet, wiping them with her hair. Matthew [26: 6-13] and Mark [14: 3-9] say that while he was at a feast in Bethany, two days before the Passover, in the house of a leper named Simon, an unnamed woman came with an alabaster flask of nard, very costly, and poured it over the head of Jesus. John enlarges this story, puts it six days before the Passover, says the woman's name was Mary, and that her sister was present and her brother Lazarus, who had been raised from the grave; and that she anointed the feet of Jesus, wiping them with her hair.

It is useless to attempt to explain the relation of these accounts to one another. We take the one in the fourth Gospel, using it to show the contrasts of character in those who were related to him. Here appear:

1. *Mary's devotion to the Christ* [vs. 2, 3]. It represents the height of human love for him. All the family loved him. The supper was given in his honor, with a number of invited guests, as a testimony to him as the Messiah. The raised Lazarus was a living witness to his possession of power from God. The shadow of the cross lay plainly athwart his path before their eyes. They knew the enmity of the chief priests and their determination to kill him. His disciples had not expected that he would escape alive on his previous visit [chap. 11: 16]. His presence then was a peril to the raised Lazarus [vs. 10, 11]. Yet they prepared this supper for him in recognition of his social and joyous disposition.

But Mary crowned the feast with the supreme expression of her grateful love. The best things she had ever known she had received from his lips [Luke 10: 39]. The most precious experience of her life had been receiving her brother restored from the tomb.

Spikenard was the costliest of gifts, rare as attar of roses, worth many times its weight in gold. The poet Horace wrote a poem in praise of it. The flasks in which it was kept were made of precious alabastar from Egyptian caves. The Roman historian Pliny compared them to closed rosebuds. A king of Persia gave such a flask of nard to a king of Ethiopia, and the gift became famous throughout the world. At a Sabbath evening entertainment, according to the custom of honoring the chief guest by having a servant pour perfume on his head and bathe his feet with water, Mary broke a flask of the most precious nard, weighing a pound, and lavishly anointed his feet with it till the whole house was filled with the fragrance, wiping his feet with her hair. Imagination could not invent a more munificent demonstration of adoring love.

2. *Judas's hypocrisy* [vs. 4-6]. He was one of those whom Jesus had chosen as his intimate friends, who had boasted that they had left all they had to follow Jesus [Mark 10: 28]. Yet to Judas such a testimony of love was worse than waste. He measured the value of the nard by what its value might have served to feed and clothe the poor. But that was for the ears of the spectators. Its real value to him was what it might have yielded him for his own pleasure. For many times less money than it had cost he was planning to sell his Lord to death.

3. *The attitude of Jesus toward Mary and Judas.* He loved the poor more than any of his disciples did. He laid down his life for them. But he set love to himself as the Saviour of mankind above all else. And he made the opportunity to express that love the most important of all opportunities. "The poor always ye have with you," he said, "but me ye have not always."

Mary is a type; and Judas is another in complete contrast with it. Both these persons had to do with the impending death of Christ. One anointed him for sacrifice; the other betrayed him to his foes. These two contrasted characters stand before the world illustrating the meaning of the gospel of the Son of God. Each did one deed by which they would forever be remembered. Of one Jesus said, "Wheresoever, this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Of the other he said, "Good were it for that man if he had not been born." One of these would gladly surrender life to the utmost for Christ's sake. The other would save his life at all hazard and whatever else he desired if possible. The one, Christ said, shall find life; the other shall lose it [Matt. 16: 25]. These two types are found in every Christian community. Many of the first have gone into foreign lands to carry the gospel of Christ. When one of them gives life as freely as Mary gave the precious nard, the question again is heard, "To what purpose was this waste?"

The spirit in which we regard Jesus Christ will determine the value of our service to men; and in the end it will determine the judgment which mankind will pass on it.

* International Sunday School Lesson for April 16. The Supper at Bethany. Text, John 12: 1-11.

The Chapman Meetings in Oakland, Cal.

An evangelistic campaign under the lead of Dr. J. Wilbur Chapman and four colleagues, together with their singers, has just been concluded in Oakland, Cal. All the evangelical churches but one united in the movement. Preparatory meetings of various sorts—nightly meetings throughout the city, with exchange of pulpits, for one week, cottage prayer meetings for three weeks, district union preaching services for a week—all aroused expectation and a spirit of consecration. The campaign lasted three Sundays and the weeks between.

The fine passion of the evangelists was their own first commendation. Their spiritual wisdom and sweet reasonableness made them good men to listen to repeatedly and to work with, and they gave of themselves unsparingly.

First results are seen in the new fervor of pastors, kindled by presentation of the truth, and aglow from fresh experience of the power of Christ to reach men. The large number of laymen and women who have shared in personal work, in the chorus and in the labors of administration witness to a self-sacrificing devotion unsurpassed in the experience of the evangelists.

The quickening of the churches has been marked, the fresh attention given to religion by all sorts of people noteworthy, and conditions are favorable for an aggressive work by each church.

For the desired results upon the unchurched, the campaign was at least a week too short. Not until the middle and latter half of the second week, when noon-day theater meetings and midnight marchings and meetings broke through conventionality into the life of the man and the woman in "the far country," and when, too, the faith of Christians had grown bolder, were conditions ripe for a great ingathering of those people. One week more, with another midnight meeting, perhaps, would have seen more come to Christ than in the two preceding weeks.

The churches feel that their work is but fairly blocked out, not done. While about 1,600 decision cards have been signed, such figures give no indication of the work accomplished. Some sign who are already Christians, some without earnest intention, while, on the other hand, many who have been deeply stirred and will doubtless profess Christ have signed no card.

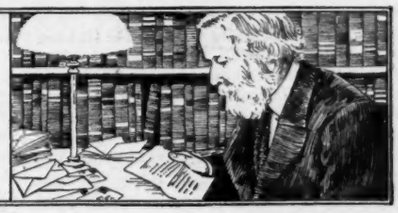
The union of forces for the campaign resulted in a fine fellowship of ministers and people, to a degree never known here before.

M. B. F.

One can easily lose all belief through giving up the continual care for spiritual things.—*Tennyson.*



THE CONVERSATION CORNER



Japan—Its Mountain and Its Children

ABOUT a year ago (April 13, 1904) we had a picture of and a letter from our new boy, *Jiro Omura*, in the Okayama Orphan Asylum. He played the tenor horn in the Asylum Band,



OUR OKAYAMA ORPHANS

played lawn tennis and baseball, and hoped "to become a preacher of the gospel"—all very good! In September I received twenty dollars from a "Lady in Lawrence" for the support of another orphan, and at Thanksgiving time—as I always do—a smaller thank-offering from a certain lady in New York State; this went to Okayama too. Here is Dr. Pettee's receipt:

My Dear Mr. Martin: Your Omura San is getting on nicely. On the Emperor's birthday, Nov. 3, he represented the Orphanage School in a 220-yard race open to all lower grade schools in the city, and he easily won the first prize. [*Banzai, banzai, banzai, OMURA!*—D. F.] The same race was won a year ago by one of our boys, and if it is won next year the banner will become the property of the O. O. School! Jiro is very fond of athletic sports. Mrs. Pettee sometimes complains that he neglects his study for play. [President Eliot and other masters of great schools in America sometimes complain of the same thing!] He also works every day in the printing office. [Good; that young man has a fine future before him, sure! —D. F.] He sends his *Yoroshiku* (regards) to the Cornerers.

The "Lawrence Lady's" gift is highly appreciated. The girl assigned to her is the one standing in the photograph. The story of these sisters surpasses the inventions of fiction, but can be given here only in the briefest way. They were placed here by an uncle ten years ago to remove them from very evil surroundings. Three years ago they were taken to a place two hundred miles away by other relatives under false pretences, were shut up and nearly starved, and every attempt made to persuade them to give up their Christian character. We heard at last of the trap, but could do nothing legally to recover them. But a meeting of special prayer was held for them in the Orphanage.

Five days after the girls themselves walked into the Orphanage! The wicked parties who decoyed them away had been so impressed with their conduct and their talk about Christian ideas of pure and righteous living that they had released them and sent them back. The Corner one helps "Mother" Ishii in her family, sews, studies, is a member of the Christian Endeavor and of the *Jishu* (self-training) Society. She united with the *Kumai* (Congregational) church in September. She is in the highest class in our school. These are hard times for Japan, and we rejoice over every new friend of the Orphanage, with its 276 children. J. H. P.

This story needs no comment. I have no doubt that between now and Sept. 1 enough gifts will come in to keep our Corner boy, Omura San, musician, athlete, and gospel student, in the institution another year.

Now about the other picture, kindly sent us by the O. O. friends. We do not wonder that the people of Japan call it the "Peerless Mountain"! While looking for something to tell you about it, I learned that a Japanese student had a room within a few rods of me. I found in it, when I called on him, beautiful pictures from his country, including especially, between the British and American flags, that of Japan—the sixteen rays radiating from its disk, representing, he told me, the petals of the chrysanthemum, their national flower. Mr. Hasegawa gave me a full sketch of Fuji yama (which simply means Mt. Fiji, as we would say Mt. Wachusett), and of his visit to it, from which I quote:

It is sometimes called Fuji-San, and by the poets, Fuji-no-Yama, the mountain of Fuji. The highest peak is 12,390 feet. [How does that compare with our mountains, say Mt. Washington, Mt. Monadnock, Mt. Katahdin or Pike's Peak?] It is really a volcano, although its last eruption was in 1708. In summer many pilgrims climb to the summit to worship and to buy charms of the priests.

We went from Tokyo on foot, eighteen of us, classmates, most of us track-team men. In three days we reached the base and began to ascend. Our steps became slower and in six hours we reached the eighth station, where we spent the night; it was so cold we could not sleep. Very early in the morning we went up. When the sun began to rise —oh, that was the most beautiful sight I ever saw! Pen would fail to express the beauty of the sunshine reflected on the clouds. Thunder could be heard away down near the foot.



Fuji-Yama, the Peerless Mountain

I am glad to add what Mr. Bartlett, a well-known missionary, now in this country, writes about his ascent:

You ask if I ever went up Fuji. Yes, in 1900, and it is one of the delightful memories of my life. How we two friends did talk as we waited for Fuji to show the head I had never seen in all my years in Japan! The second night we were joined in our rather close quarters by twenty-nine others—"pilgrims"—in clothes once white, now reddened by the seals which the monks and priests had placed on them at the temples and shrines they had visited. . . . When we reached the next station we dismounted and debated whether to go on. The keeper was sure we should get a view. As we looked into his face to see if he was honest and over his shoulder into the thickness we had come through he suddenly said, "Look around." We turned and saw the great snow-capped cone start into clear relief against a glorious blue sky. We did not know a mountain could be so beautiful!

We saw the sunset from the top, but spent the night down under the brow at a side-hill hut. Sunrise is early so far above Earth's shadow, but it found me at the top again. For long after we wandered from spot to spot about the crater's edge, or lay dreaming and talking among the warm ashes on the side where the steam puffs through. . . . The evening train took us off down the coast, looking back for hours at the vision Fuji vouchsafed us as his farewell. I'd like to go up again some time—with you.

Hanover, N. H. S. C. B.

Thanks; set the time, and I will surely go with you—*if nothing prevents!*

Since the above letters were written I saw in the Congregational Library a letter from another missionary (Rev. Edward S. Cobb), whose face you have recently seen in the *Missionary Herald*, and whose name I have just found in a Conversation Corner of years ago! I am permitted to quote what he wrote about his first sight of Japan last November.

I went on deck and saw what I had waited for so long—sunrise on Fuji-San. Over a fine range of mountains came the great red sun, and opposite hovered the ghostly snow-peak of The Mountain. Its great shoulders and foot-hills were hidden in haze, but the top of the cone was before me, looking like an old acquaintance—just like its pictures! Then came the pinky clouds all about, and a faint rose-color in the snow. We had it in sight four or five hours. It is wonderful how it not simply rises above everything else, but fills the whole landscape, making all else seem dwarfed and accessory. It is a king of a mountain!

There, children, if anything prevents me from keeping my appointment I hope you will sometime see and climb "The Mountain," but even if we do not, let us do what we may for the Christian education of the children of that wonderful land, which is to have a great future when peace comes!

Mr. Martin

The Schoolmaster*

By Zephine Humphrey

XIX.—CONTINUED

It was a magnificent spectacle—if any had had leisure and impartiality to admire. But there was none such in Lincoln—except, perhaps, that Watcher who has been surmised above. The men were too busy; the women too absorbed, with their fluttering hearts in their throats. It may be that Ruth enjoyed it; that would be hard to say. She folded her arms about the coat which she held, and stood very tall and straight, continuing ever to smile. The light of the fire in her eyes gave her an exultant air. She looked like a splendid Valkyr—Brynhild, let us say because of the circumstances. It would be indeed a pity if there were no Watcher at all to look at her.

About the tottering shed and the kindling rear of the house, the men swarmed like persistent flies, driven back, returning again, driven back, returning. Brave war of impotence! One old man in embroidered slippers, with his suspenders hanging down, and his wife's mink tippet tied twice around his neck, directed indefatigably the thin stream of a garden sprinkler into the heart of the flame. Nothing could lure him away. He was gravely doing his best. Another brought water in a tea-kettle. The finest irony of the situation lay in the fact that the water supply of the house was furnished by a pump located exactly in the middle of the burning shed. Over this pump the walls must fall, because, if they fell outward, the neighboring house would be imperiled.

Long poles were brought, and, wielded by sturdy hands, were placed, point against the shed. Struggling, leaning, looking up, with red, distorted faces, almost blasted by the heat, the men, half-a-dozen to a pole, toiled with sinews strained. The catastrophe drew near, there came a sound of rending. Now, men, now! Arms and bodies, they threw themselves upon the poles, and the walls, swaying to their ruin, fell inward with a crash. The sparks sprang in thousands and millions from the pulsating heap of almost intolerable brightness, and filled the air with their dancing splendor of light. "Ah-h-h!" said the people instinctively, in long-drawn admiration. This must be noted perforce.

Meantime David, at the other end of the house, was doing a quieter work, a work, in fact, whose very success depended on its composure. He had found an entire lack of organization in the method—no method—of removing the furniture. By a not unnatural choice, the most competent, able-bodied men had applied themselves to the work outside, more heroic than handling chairs. In the narrow halls and the low-ceilinged rooms desperate helpers impaled each other on the legs of sofas and tables; mirrors were used as battering-rams to make way for the safe exit of feather-beds; a sideboard was seized with all its china upon it (great was the din thereof about the ears of the lifters); confusion reigned supreme. One charitable young woman, rushing in, determined to help, was carrying from the side of its mother a half-clothed, screaming baby. Set lips, stern eyes, she tugged it forth, and the baby's face was purple.

David's arrival on this scene of disorder was most opportune. Marching in, with his little band behind him, following demurely in his footsteps, he was just in time to block the way for the dining-room table, and prevent it from rushing forth and overwhelming the baby. Recoiling backward, it stuck with one fat white castor in the crack of the sitting-room door, and appealed helplessly, legs up.

"Here," said David in his quiet voice, "don't pull like that. Turn it so. There."

It was only the lift of a finger, only the inflection of a word, but it gave him the command. There was something, too, in the look of the knights—quivering with excitement, but sturdily controlled—that bred a contagion of order. No one said, "Mr. Bruce, you take the lead," but Mr. Bruce did take the lead, and all the rest obeyed him.

Room after room, the house was cleared, almost without a word. The lighter furniture for the knights, the heavier for the men. March and return, march and return—how like clock-work it went. The knights were still at the head and front, quickest and surest of all. David, watching them in the strange, clear-sighted composure which possessed him tonight, felt his heart big with pride and a certain glory, pardonable enough. To have, after all, the chance to prove them, and to have it now when all had seemed at an end! He lost sight of the present issue of the burning house, he thought only of his Order and their meeting of their test. It was as an artist over a finished creation, dear to him as his soul, that he rejoiced over them.

He did not discover the presence of the Lady of the Lake for some minutes. That was because his mind was given to general, rather than particular, aspects of the occasion. But after awhile, putting out his hand to load yet another small shoulder, he recognized the contact of long hair.

"Why, Molly!"

He looked down, surprised.

"O, Mr. Bruce!" The small voice broke with a sob, the round eyes were imploring. "I'm awful strong. I ain't just a girl. Ma hasn't no boys, you know. I fetch all the water to home. Don't send me away. Give me that chair."

And in truth she would have taken the chair, snatching it from his hand, she was so determined, if he had not gently yielded, smiling down at her. "Little Amazon!" he said to himself, realizing anew the insistence of innovation in any modern Round Table.

The rooms were stripped, even to carpets and curtains. The knights would have taken the paper from the walls, had such a feat been possible. Sir Geraint was discovered at the end carefully conveying a cracked teacup full of medicine to a place of safety.

There was at no time any real danger to the members of the Round Table. David, with all his absorption of purpose, would not have felt himself justified in allowing that. When the crackle and roar of the flames could be heard in the back rooms, emptied first, he hurried the boys insensibly, speaking no faster, only anticipating their movements, and speeding them with a look. Many a message and swift response, more eloquent than words, passed between teacher and pupil that night, establishing faith like the mountains. The fire broke through the wall of the parlor just as the knights went out of the front door, taking the door-mat with them.

David drew a long breath. The chill of the outside air was delicious after the stifling heat. Somebody was holding his coat for him, somebody else was cheering; a good many people were cheering. What that last might be for, he did not know, till it suddenly occurred to him, with a thrill of pleasure, that it might be for the knights. He looked around eagerly. Most of the people, oddly enough, were looking at him and smiling; but around each individual knight a demonstrative family circle leaned and embraced and wept.

"Bosh!" said David energetically, as he noted the manly limbs of Sir Bors struggling in the arms of an elder sister.

That was his first comment on the great occasion.

The hand that had helped him into his coat he retained unconsciously in his for a moment. But then it withdrew itself. Looking at once to learn the cause of his feeling of disappointment, he discovered Ruth, and gazed at her astonished. The shining eyes, the glowing cheeks, the lips apart with the glad look of exultation, as if in a moment a song of triumph would come, the dark mass of tumbling hair—was there ever in all the world a creature so beautiful? Yet why did she cast down her eyes? What was the matter with her; was she frightened or cold, that she should so suddenly tremble? It was not like her to tremble. Right, David, it certainly was not like her. Her eyes were instantly lifted again, flashing out proud and determined.

"Well done!" said her quiet voice.

Ah, but no. The words gave a sudden turn to David's thoughts. Well done? As a matter of fact, he, with his mind intent on his knights, had done nothing at all himself, had performed no active service. He had not realized this before; it seemed to him intolerable. Hastily he began tugging at his coat, and looking about for a field of action. The men had paused in their arduous toil about the exterior of the house. There was little more to be done till the walls of the main building should be ready to fall. They stood supporting the long poles, and resting while they waited. No field of action there.

But suddenly a woman came pushing her way through the crowd, with a white and desperate face. It was she to whom the burning house belonged.

"Where's my husband?" she demanded tensely.

"Gone for another pole," they told her. "He's all right. Ain't ben even scorched."

She cast off detaining hands.

"I'll have to go myself, then," she said. "It's the box with all the money, bonds and deeds and all. We're ruined."

She started towards the house.

David stopped her by stepping in front of her, and putting his hands on her shoulders.

"Look at me!" he commanded, and shook her gently.

She was frightened almost to the point of frenzy, but she looked at her captor obediently.

"Tell me exactly where it is."

She passed her hand across her forehead, and cast her eyes about.

"I can't remember," she stammered.

"O, nonsense!"

David took her hands, and held them firmly, looking her straight in the eyes.

"Think. When you went to bed last night you put it"—

"Under the eaves!"

A sudden light broke over her face. She remembered. Explicitly she told him, and he listened carefully.

When he turned and went into the house a silence fell over the throng. The flames were leaping now in sheets from all portions of the roof. There was plenty of danger already, and no one could tell at what moment there might be catastrophe. The women huddled together, holding their breath. Only one woman disengaged herself and stood a little apart, her hands folded closely. There was in her manner a perfect serenity, a remaining, nay, an increasing, exultation, as if some glorious issue lay clear before her; but her hands held each other. It seemed an eternity—it was perhaps three minutes—before David's face appeared above the crowd in the luridly lighted window. He held a box clasped under his arm.

"Tell her I've got it," he called.

"Well, come down, then," was the answer from half-a-dozen tense throats.

And truly the young man's position was

*Copyright, 1904, Zephine Humphrey.

not in appearance desirable. In appearance, we say, because, from his point of view, except for the intense heat, the fire was less apparent within the house than without. The walls of the room around him stood calmly, untouched, unshaken. There is always a certain impressiveness in empty rooms that have seen much life, and the effect of this room was awful. David felt it surrounding him with a restful, fateful quiet. He could have sat down with it and waited.

But to the people outside, the vision was not so peaceful. Straight up from the level line of the window the flames sprang, wild and ragged, streaming across the midnight darkness, whipping themselves loose at the ends, falling back, springing out again, "like the bright hair uplifted from the head of some fierce Mænad," to misapply a quotation. They were glorious creatures. Not alive? Then what is life? Down around the sides of the window, little members of the beautiful, destroying band were already creeping insidiously. They meant no harm, they; only to run and play in the good dry wood. But they showed their little red teeth. The light across the window and in the room was full of strange pulsation, glow and shadow, glow and shadow—which the more intense? As setting and illumination for the quiet face of a young man going about his business, the fire was original, surely, incongruous shall one say? No single up-turned face looked on the scene with satisfaction, though it is hardly to be questioned if any forgot it ever.

"I'll have to jump over the railing, I guess," David's voice called down through the hall and the open door. "Will somebody catch the box?"

There was just an instant's pause. It was not that the men hesitated. It was really only that they were not quite so quick as a little darting form suddenly freeing itself from its mother's hand and making for the door. The Lady of the Lake again! Yes, in very truth. There were men enough then in the house, in a flash, crowding the narrow doorway. No child goes into peril unhindered by an average multitude. But David, looking down and smiling with a thrill of pleasure, had already dropped the box, and the Lady of the Lake had caught it in her trusty little arms. Clasping it closely to her breast, she was borne forth on somebody's stalwart shoulder to the acclaiming people, every father's daughter of them in tears; so that, after all, it was the Round Table, represented by one of its humblest members, that came off with the signal honors of this unique occasion.

David, dangling from the railing in the act of dropping to the floor, was caught by the legs in a hearty, if not an entirely dignified fashion, and was likewise borne forth, rocking uncertainly on a variety of shoulders, while a great cheer went up.

"They did do well, didn't they?" he exclaimed brightly to the people who crowded round. "You see now there is some use in knights and ladies. They can act when they get a chance."

He steadied himself by the hair of one of the farmers who held him. Speeches were not at all in his modest line; but so great was the self-forgetful intensity of the hour that he would have made a speech then and there, without ever knowing it, if he had not happened to catch sight of Jeremiah Strong, and by him to be reminded of something that brought a shade over his face and sent him sliding to the ground. He had forgotten; the knights were disbanded, the Round Table, for want of a leader, was no more.

But Jeremiah Strong came forward. Joel Barnes and Henry Slocum followed him. The three had been holding an informal committee meeting in a neighboring woodshed. It was apparent, even through the covering of his cap, how Henry Slocum's hair stood on end with excitement.

"Mr. Bruce"—Jeremiah's tone was impressive—"in the name of the school-commissioners, I want to thank you for the services you have rendered, and to express the hope that you will long retain the school which you have so ably managed."

Then the people cheered again.

Well, and so!

The fire burned itself out after awhile. The walls fell in on themselves and on each other, a great, glowing, pulsing heap of broken light, in the midst of which, dimly descried, stood the iron pump. The people, with sudden reaction, fell from the high absorption of the last few hours, and found themselves back on the level of every day. On this level, there was immediately nothing for it but that all should separate; for the eccentricities of costume disclosed on all sides to an impartial gaze were quite sufficient to breed an avoiding self-consciousness in their wearers. Mrs. Jeremiah Strong clapped her shawl hastily over her head. The secret of her declining years, was it then fatally out? Mrs. Joel Barnes, being a prudent woman, and having at the last moment before coming out donned a flannel petticoat as top layer of her attire, slunk away into the shadows. But the mother of the Lady of the Lake, Mrs. Perkins by name, was too carried away by joyful pride to remember herself at once, and continued for some moments to envelope her illustrious offspring in the folds of the kitchen table-cloth which she had pinned about her shoulders.

David walked home alone along the winter road. There were others coming his way, but he outstripped them. When he came to the little schoolhouse he put his hand to his pocket. Yes, it was there, the key, in its accustomed place. Taking it out, he fitted it in the lock, and entered the room. A strange, tumultuous surging and blending of feelings was in his mind—gratitude, triumph, joy, the almost painful exhilaration of success in the midst of failure. But weariness overtopped all else, stern weariness, which will never let the human spirit rise too high, perhaps lest, through its great power of joy, it break its bounds, and become no more human but divine.

The moon had broken through the clouds, and a band of silver radiance lay across the foot of the Seat Perilous, sole spot of light in the dusky room. Guided by it, David made his way vaguely between the desks. He did not know what he wanted, nor what he was going to do; he only followed the light. It was quite without realization that he sank into the Seat Perilous, and leaned his tired head against the high, carved back. Almost immediately he fell asleep. After a while the moonlight crept a little higher, and lay across his feet. And when at last the dawn came, it fell softly on his head.

[To be continued.]

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 16-22. Glorifying God in Our Recreations. 1 Cor. 10: 31; Ps. 16: 5-11.

The Christian is never off duty. Certain standards govern him both in work and play. Some hold that a man is even responsible to an extent for the quality of his dreams. At all events, the obligation to behave like the Master has no limit of times and seasons. You cannot use a word on the playground which you would be ashamed to use in the hearing of your mother. You cannot in a distant city or land patronize entertainments which you would avoid at home. You cannot cease bearing witness to honor, truth and justice wherever you go and whatever you do. Your half holiday, your whole holiday, your summer vacation, your merry Saturdays, must bear the test of Christ's inspection.

No, this does not make life too strenuous and severe. We are entitled to our playdays, and if any one thinks we are too absorbed in our good times we can reply as did the monk of old when his colleagues remonstrated with him because of his fondness for baseball. "What would you do if the Lord should come and find you playing ball?" asked one of these grieved brethren. "Why I should play ball the best I knew how," came the reply from a conscience void of offense. God wants us to be happy, and the great part of happiness of life arises from its diversions—games, sports, outings. The child employs most of its waking hours in play and that is one great reason why children are happy.

But the ideal of happiness in our recreations must be adjusted, at least for us older people, to the ideal of reinvigoration of body and mind and spirit. Certain pleasures dissipate vital forces instead of recreating them. A large proportion of the people of this country do not know what to do with a holiday when they get it. They elbow one another at crowded resorts, they "blow in," as they call it, a good deal of money but go home at night weary and cross. Remember always that rest and recreation are in the interest of better work tomorrow. If that principle governs, a long walk in the open will often be preferred to a night in the playhouse. A famous Harvard athlete told me last week that he liked nothing better than to get into his rain coat and a pair of old boots and roam through the fields in all weather. The gymnasiums which Y. M. C. Associations and philanthropic societies are building here and there mean healthful, profitable recreation for multitudes of young men who must find some outlet for their animal spirits. Other things being equal, the growing boy ought to want to excel in athletics and this very excellence may be made a means of honoring Christ.

Our recreations even more than our regular work, test our real love for others. Little children—even very good and well meaning little children—do not always play with one another long without a squabble. Mothers are quite familiar with the sharp outbreaks like, "That's mine and I want it," or "He isn't fair to me." Older boys and girls let their selfish tendencies crop out in the midst of their games and jollity. Then bitter words and angry partings ensue. That boy or girl is to be honored who says: "I will try to be kind and fair. I will not cheat or lose my self-control. I will keep good-natured when others chaff me." That boy or girl is sure in the long run to be popular and better than the popularity will be the consciousness that all is being done for the glory of Christ.

For Christ is our ideal in this matter of recreation as in everything else. He made due allowance for the playful side of human nature. He went to a wedding and added to the innocent joy of the occasion. He knew when the time came for his disciples to take a little vacation. Apparently he enjoyed dining out. But this free and familiar mingling with his fellows was not at the cost of his dignity or his moral influence. On the other hand, he made every such approach to his fellows a means of helping them to higher things.

POINTS TO THINK AND TALK ABOUT

How can the special temptations of a vacation season be overcome?

To what extent should we leave others free to select their own amusements?

The Evans Roberts revival movement in Wales has led the Church of England and Roman Catholic clergy to unwonted steps if thereby their churches may profit by the spiritual awakening. Street processions have been organized, the Litany being chanted as the procession moved along. In this way people have been attracted to the services.

New Hampshire

Consulting State Editors contributing this week: Dr. Cyrus Richardson, Nashua; Rev. Messrs. N. F. Carter, Concord; W. S. Beard, Durham; David Wallace, Marlboro

As Seen from the Capital

Y. M. C. A. EVANGELISM

It is pleasant to chronicle a growing religious interest in connection with the work of the local Y. M. C. A., dating from the beginning of the year, and furnishing a happy contrast to the coldness of the religious atmosphere apparent when the present general secretary, Mr. Israel, entered upon his duties a year or more ago. From the first, prayer was offered for a change to more healthful conditions, and plans of work were shaped to such end, but with no manifest results till last January. Then the regular Sabbath afternoon service was emphasized. Rev. S. A. Frohock, pastor of the First Baptist Church was secured for a series of earnest, practical talks to young men with special reference to immediate consecration to a Christian life. These are proving salutary and profitable.

Personal lists for special prayer have been made and their use has been followed in time with direct answers. These lists are changed as conditions justify. Thus far nineteen between the ages of fourteen and thirty-five have given hopeful evidence of conversion, and every week witnesses new cases. In these cases no direct personal appeals were made, but all are regarded as direct answers to prayer. After avowal of purpose to begin the Christian life, such instructions as to duty is given each as may be needed and helpful, several members of the association always present at evening devotions standing ready for such personal work. Attendance at the Sabbath service has steadily increased, sometimes taxing the seating capacity of the hall, and interest continues unabated. Two of the converts, heads of families, have established the customary religious observances of a Christian family.

When the association shall occupy its new $35,000 building, in process of erection, made possible by the gift of $15,000 by Miss Adelaide A. Merrill, and to be furnished with ample equipment for its varied uses, it expects to greatly enlarge its sphere of usefulness.

OBSERVANCE OF LENT

Services at the churches during Lent have assumed an evangelistic type with expectancy of fruitful issue. Rev. E. W. Bishop of *South* Church is giving a series of morning sermons on the fundamental doctrines of the Bible, and at vespers on the divine life for man; and Rev. G. H. Reed of *First*, on lessons from Pilgrim's Progress. N.

A Nashua Letter

During the last year the Derry and Hollis Ministerial Associations have united in holding their gatherings. For their meeting place they alternate between Manchester and Nashua. The program is richer in good things, the fellowship more delightful because wider, and criticisms and discussions are sharper than when they met separately. About thirty ministers were present at the last gathering.

Rev. Roger E. Thompson, the recently appointed field secretary of the New Hampshire Sabbath School Association, is doing excellent work in visiting the schools of the state and in reorganizing and revitalizing the district conventions.

Rev. Ray S. Hubbard has been engaged as a pastor by the church in Wilton. No council was called but neighboring churches were asked to a fellowship and congratulatory service. This informal gathering, whose program was similar to that of an installation, was held March 23 Dr. Bolster preached a timely sermon. Mr. Hubbard has been on the ground for a number of months and is doing good work in this important field. C. R.

A Brief Pastorate in Manchester

South Main Street Church is again without a pastor, Rev. John Reid having accepted a call to another field. During his stay of a little over a year he showed himself a man of high ideals, broad sympathies, earnest Christian purpose, and genuine to the very core. His preaching was characterized by intellectual clearness and spiritual devotion, and aimed directly at bringing men into the kingdom of God. Under his efficient leadership a church printing plant was introduced, and is proving a valuable addition to the church equipment. This work is carried on by an organization of boys who print the weekly calendar and stand ready to do other such work as it may be needed.

In the local ministerial association Mr. Reid was highly valued, and his active participation in the discussions helped to make them interesting and profitable. Largely through his efforts, the work of the association was more thoroughly systematized, printed programs were issued and interest was increased. His departure is regretted by a host of friends, who are grateful for the service he has rendered and wish him God-speed in his new field. A. P. W.

Faithful Service Honored

These are days of short pastorates, but there is an exception at Raymond, where for seventeen years Rev. Albert H. Thompson has been acting-pastor. At recent annual meetings, church and society concurred in extending to him a call to be



REV. ALBERT H. THOMPSON

the installed pastor. It was accepted, and March 30 the council convened. A graduate of Amherst College and Yale Divinity School, Mr. Thompson has already rounded out a quarter century in the ministry.

To Mr. Thompson's faithful and convincing presentation of the gospel, his tact in nurturing the young and in ministering to the bereaved, his courage as evinced in his valiant leadership in rebuilding the church—the previous structure having been burned ten years ago—his enthusiasm in civic movements, his genuine goodness, witness is given in the desire of his people, who having tested him these long years, request the bond to be made stronger.

Among unique features of the installation were these: the announcement of a legacy to the church of $8,000; the substitution of four brief addresses for the sermon; greetings from the chairman of the local board of selectmen. The presentation to the pastor of a gold ring, by one of the Sunday school classes, to be worn next his wedding ring was a symbol of the holy relation existing between pastor and people.

The exercises culminated in a reception to the pastor and his wife, tendered by the young men. For a man thus to maintain himself is proof of striking worth. W. S. B.

Cheshire County Comment

EVANGELISTIC INTEREST

Cheshire County has heard an inspiring report of the National Council by Rev. Granville Yager; has read about the Dawson-Hillis meetings, the Welsh revival, the signs of awakening in different parts of the country; it has worked hard and prayed fervently for a work of grace among its own churches; it has discussed ways and means and formed a Ministers' Union for county evangelization, but still cannot report any striking signs of a spiritual movement.

Three Methodist churches have engaged in a circuit evangelistic effort, each minister giving two nights at each church; two Congregational churches have had a week's special services each, conducted on the exchange plan, involving no cost to the churches; and a Baptist church is conducting an all-winter evangelistic campaign entirely alone, except as it avails itself of Congregational and Methodist hospitality for some of its prayer meetings in the homes. Good results are reported from all these efforts, but union evangelization has not yet made much headway.

DENOMINATIONAL HANDICAPS

Our denominational progress is greatly handicapped in Cheshire County, as elsewhere, by short, superficial pastorates and general indifference. Within five years all but two of our twenty-three living churches have changed pastors. Within three years twelve have made pastoral changes. Four vacancies are just now being filled, leaving two vacancies and three dormant churches.

The Nestor of our conference is Rev. G. H. French, who has completed ten years at Westmoreland. Rev. A. W. Howes of Fitzwilliam and Rev. W. F. Whitcomb of Surry, who also has served the Dublin church, have been in the county about seven years.

These frequent changes indicate chronic unrest, and under such conditions the fellowship of ministers and the vital co-operation of the churches, which alone give spirit and power to denominational life, are nearly impossible. Our ministers are "ships that pass in the night," flashing their greetings to each other and then gone—not the white squadron, compact and united, sailing the seas together, bound on a common mission. We are fast developing the Methodist itineracy without its saving element, the vital denominational consciousness which is the bond of continuity between pastorates. The responsibility for these conditions must be shared jointly by pastors, churches and denominational officers and leaders.

We cannot have a live denomination without live churches; we cannot have live churches without live ministers; and we cannot have live ministers unless we give them something to live on and something to live for. It is simply impossible to maintain our rural parishes at anything like their former standing without strong, able, self-reliant, self-sacrificing men. Callow theologues, or broken-down city ministers, or ministerial failures are no longer able to do anything for these parishes. If

Continued on page 479.

Cleveland's
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New Hampshire

[Continued from page 478.]

we had the right ideals we would consider no man too big for the smallest parish in New Hampshire. To get and hold such men as we need we must make a different appeal to them from that we are making, and give them a different reward from what they are getting.

We have men within our conference now, and have lost many just like them, faithfully serving weak and struggling churches while well qualified for larger parishes, and who, as a reward of their modesty and consecration, get a salary inadequate for the humblest needs, and a low professional rating among the churches which challenges them whenever they desire to make a change. The problem of the rural parish will never be solved until the missionary is put on a different footing professionally and financially.

A NOVEL EXAMINATION

At his recent installation at Walpole, Rev. W. F. Warren read a paper which, while quite radical theologically, was so candid, reverent and conciliatory, that the council moved unanimously to dispense with further examination. Afterward it was felt that a mistake was made in not utilizing the opportunity to draw out the brother for the edification of the council. As a result Brother Warren was placed under the friendly fire of the Monadnock Association, and it proved to be one of the most helpful discussions in a long time.

Mr. Warren is a fine example of the type described by some Maine correspondent as one who loves the old, but must have the true. He is a modest, spiritually-minded investigator whose candor and fearlessness are finely balanced by sanity and reverence. He has built right up from Wesleyan Methodist Arminianism to George A. Gordon Calvinism, and the work has been done so unconsciously and so thoroughly that hardly a seam betrays the transition. No regrets were expressed after the examination as to the action of the installing council.

D. W.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 17, 10.30 A. M. Subject, Anti-Saloon League.

TREMONT TEMPLE NOON MEETINGS, April 10, Dr. A. C. Dixon will give the last of his series of addresses on Great Epochs in the Life of Christ—the closing subject being entitled Christ's Second Coming Confirmed by the Incarnation.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Mass., April 11.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, Worcester, Union Church, April 26.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29—May 7.

OLD COLONY CONFERENCE, May 2, 3, at Acushnet Church, New Bedford, Mass.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

SPRING STATE MEETINGS

Corrections or additions should be sent promptly.

New Mexico,	Gallup,	April 15, 16
New Jersey,	Upper Montclair,	April 25, 26
Tennessee,	Chattanooga,	April 26-30
Florida and the South-east,	Atlanta, Ga.,	May 2
Indiana,	Michigan City,	May 9-11
Kansas,	Kirwin,	May 9-12
Illinois,	Ottawa,	May 15-18
Iowa,	Sioux City,	May 16-17
Massachusetts,	Lowell,	May 16-18
Missouri,	Hamilton,	May 16-18
New York,	Binghamton,	May 16-18
South Dakota,	Yankton,	May 16-18
Ohio,	Oberlin,	May 23-25
Pennsylvania,	Williamsport,	May 23-25
New Hampshire,	Franklin,	May 23-25

Marriages

CARHART—POST—In the American Chapel, Beirut, Syria, by Rev. George E. Post, professor in the Syrian Protestant College, and father of the bride, Rev. Charles Lyman Carhart of Dorset, Vt., and Alfreda, daughter of Dr. and Mrs. George E. Post.

Deaths

JONES—In Scranton, Pa., March 10, of acute tuberculosis, Rev. David P. Jones. Born in Wales he came to this country while still a young man. He served churches at Morris Run and Scranton, Pa.

KIDDER—In Eau Claire, Wis., March 14, Rev. Alberoni Kidder, aged 91 yrs.

MCLELLAN—In South Berwick, Me., March 7, at the Congregational parsonage, Miss Binnie D. McLellan, sister of Mrs. Rev. George Lewis.

WOOLLEY—In Pawtucket, R. I., March 28, Mary A., wife of Rev. J. J. Woolley, pastor of Park Place Church, Pawtucket, and mother of President Woolley of Mt. Holyoke, aged 66 yrs.

WRIGHT—In Oberlin, O., April 2, Albert A. Wright, professor of geology and zoölogy at Oberlin College, aged 59 yrs.

MRS. HARRIETT S. CADY

At last, after a long and useful life, at the sunset hour of her eightieth birthday, March 18, 1905, Mrs. Harriett S. Cady, the widow of Dr. Daniel R. Cady, quietly "fell on sleep." Dr. Cady was for more than two decades pastor of the Congregational church at Arlington, Mass., and previously at Rutland and Westboro, in this state; for many years he was a most useful member of many boards of the Church at large. Dr. Cady and his family returned after their long work in Arlington to their former parish at Westboro. Here, after a short while, Dr. Cady and the only remaining daughter passed away within one short week. Out from the shadow and stillness of this great bereavement Mrs. Cady arose to bear her part in the busy life of each day as it came. For more than twenty-five years longer the Master kept her at her task of loving service in and for her home and church and town. In her was found a singularly happy union of Martha's efficiency and Mary's spirit. In the persons of his messengers and his poor and troubled the Master always found another Bethany home in this wise and loving woman's house. What hearts she soothed, what doubts she cleared away by her love and sunny faith, what heartening she gave to those who from under their wearisome loads wondered at her cheerfulness, who, chastened and serene, had come out of great tribulation, can never be known "till the leaves of the judgment-book unfold." There are those living who can recall the young bride who came to the rather bleak Rutland parish to mellow and brighten its life. Her memory still lives in that hill town like the sunshine of a perpetual spring day. In Arlington her works do follow her, and especially in Westboro, where in her declining years she was so great a help to her friends, her pastors and her church, her influence will not die out. All through her long life, sustained and cheered by her Master's grace, she became the sustainer of a literal multitude of others. To her pleasant home the children came to play, the busy workers for counsel, the troubled for comfort and direction, the waiting old to rest in the light of her serene evening—and all as to a mother confessor and a wise and unfailing friend. At her burial could have been repeated almost in detail the pathetic scene that tenderly marks the burial of Dorcas.

She never found fault with you, never implied
Your wrong by her right; and yet men at her side
Grew nobler, girls purer, as through the whole town
The children were gladder that pulled at her gown.
The weak and the gentle, ribald and rude,
She took as she found them, and did them all good.

For such saints who judged and loved their times we cannot be too thankful, their example shines and beckons us to follow.

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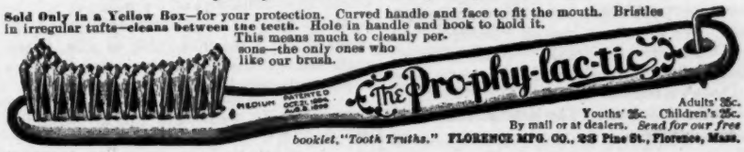
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This means much to cleanly persons—the only ones who like our brush.



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Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Dr. Boynton's New Pastorate

On Sunday morning, March 26, Clinton Avenue Church was filled with a large congregation to hear its new minister. Dr. Boynton was clad in a Geneva gown, thus emphasizing this growing custom in our churches. Both of the branch churches, Willoughby Avenue and Atlantic Avenue, joined in the service. The pulpit was beautifully decked with flowers and plants, the weather was perfect, the preacher overflowing with robust health and buoyant spirit, and the entire service indicated the new era of prosperity for this strong church. Dr. Boynton preached on Christian Service and closed with a beautiful tribute to his predecessor, Dr. McLeod, inviting the people to summon their former pastor at any time without sense of embarrassment. At the close of the service a large company remained to greet the pastor, including many who had been his parishioners elsewhere. Until next fall Dr. Boynton will reside at the Mohawk Hotel, not far from the church. The sister churches rejoice in this acquisition to the ministerial ranks in a city of great preachers and many churches.

The Brooklyn Club

The announcement that the March meeting would be Dr. Boynton's introduction to Brooklyn's representative Congregationalism drew 250 attendants to the Pouch Gallery. President Taylor introduced the two speakers, Dr. Boynton and Prof. E. I. Bosworth, as old and valued friends. Both spoke upon The Appeal of the Future Life, decrying the modern rush and haste, which, though producing great material increment, are robbing life of its reality and securing less of the stability that comes from meditation and quiet. The Tompkins Avenue Quartet were heartily applauded for several numbers.

A Brooklyn Installation

A representative council met March 28 at the new Manhattan Terrace Church to ordain and install its energetic young pastor, Louis H. Johnston. The church was organized nearly two years ago, largely under the supervision of Rev. C. Thurston Chase, pastor of the Flatbush Church, which itself has had remarkable growth.

The council chose Dr. Nehemiah Boynton as moderator, giving opportunity for felicitous remarks as to Brooklyn's new leader. Mr. Johnston's declarations as to his experience and belief were clear and impressive. The moderator announced that while it is not customary nor desirable to ordain men whose theological course remains unfinished, the excellent record of the candidate, Pres. C. C. Hall's strong indorsement of him and the great need in the new church had led the council in this case to make an exception. Mr. Johnston is completing his second year at Union Seminary. President Hall preached on Friendship with God.

Though only two years old, the young church is thriving and has just moved into its fine new house, the main floor of which seats 200 people by throwing the auditorium and two classrooms into one. The entire property is 95 x 210, allowing plenty of room when the tide of new residents sets in and a large church plant becomes necessary. Within a few years this must become an important religious center, as the ground is especially attractive for good class residences and the location of the church is everyway advantageous.

Revival at Bay Shore, L. I.

Rev. E. P. Armstrong's church has become the center of a remarkable revival during three or four weeks. The movement is the result of steadfast prayer since the beginning of the year. A captain and five other workers from the Salvation Army have assisted for a week or so, and expect to return later for another week. Some of our own pastors have been out to preach. There have been already over one hundred and eighty converts, of whom more than forty were young men over sixteen or seventeen years of age. The entire community is stirred. In some cases whole families have gone forward to the altar. Men who have not spoken together for years have confessed to and forgiven each other. Others have left the services in the endeavor to resist the influence of the Holy Spirit, only to return a week or so later and yield themselves to Christ. People have come from other towns, and gone back converted. A Saturday night stereopticon service was followed by seventeen conversions. On a single Sunday night thirty-nine confessed their faith. Other churches of the town have joined in the services, receiving many additions to their own membership. Since the departure of the special workers conversions have continued. In the regular prayer meeting, two weeks ago, a middle-aged sea captain quietly announced his decision for Christ. His friends had been two years working and praying for this result. There has been no forced excitement, even the most conservative element being pleased with Captain Kemp's methods.

The Bay Shore church has reached its largest membership and prosperity. Within two years its sinking fund system will have paid off heavy mortgages that have rested on the church since 1899. The offerings for benevolences have doubled, and a pipe organ is to be installed by June 1. A notable feature of the membership is the proportion of men, 45 per cent. At the weekly prayer meeting for years 55 per cent. have been men. SYDNEY.

The aids to noble life are all within.—*M. Arnold.*

CHILDREN AFFECTED

By Mother's Food and Drink.

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born 7 months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk, I have since ascertained that it really dries up the milk.

"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart or sour stomach. Postum has cured them.

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

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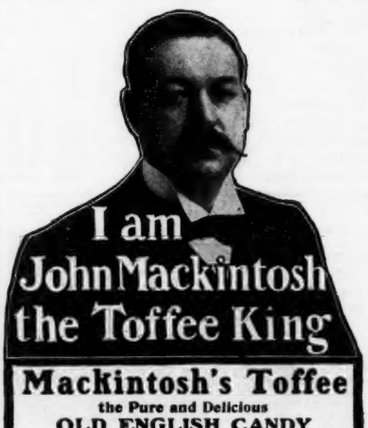
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For traveling, shopping and business.
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Made of Mohair, Serge and Brilliantine.
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Look cool and feel cool, too.
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Rain Coats and Long Coats, $7.50 to $18
Of serviceable materials that do not spot.
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You'll need one for warm weather.

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OLD ENGLISH CANDY

The enormous sales of my Toffee in this country and in England (the home of Mackintosh's Toffee) have made it the great international candy. It is absolutely pure and wholesome and the best candy ever made for children. I want to caution you against inferior imitation of my Toffee. Be sure that you get the original "Mackintosh's Toffee." Ask your dealer, and if he cannot supply you send me Ten Cents in stamps for a sample package; or $1.60 for a 4-lb. Family Tin. Try your dealer first.

JOHN MACKINTOSH, Dept. 142, 78 Hudson St., N. Y.

Church and Ministerial Record

Calls

ALLINGHAM, ROB'T, Lamont, Mich., to Bridgman and Baroda. Accepts.

BEARD, GERALD H., Burlington, Vt., to Park St. Ch., Bridgeport, Ct.

CHAKURIAN, ENOCH E., Fields Landing, Cal., to Kenwood and Glen Ellen, where he has been supplying.

CHEVIS, ERNEST C., to remain a third year at Webster, Io. Accepts.

DODGE, ROWLAND B., Hartford Sem., to become a missionary under the Hawaiian Board. Station yet to be assigned. Accepts.

DRIEGLEH, GUST., Moody Inst., Chicago, Ill., to Kirkland. Accepts.

GARVIN, HUGH C., Ballston Lake, N. Y., to Jennings, Okl. Accepts.

GILMORE, CHAS. H., Washta, Io., to Primghar. Accepts.

GREENLEES, CHAS. A., Jennings, Okl., to Trinidad, Col. Accepts.

HEWSON, EARL, St. Louis, Mo., to Reber Place Ch., same city. Accepts, and is at work.

JONES, CARL S., Chelsea, Mich., to Webster Groves, Mo. Accepts.

KENT, EVARTS, Dunlap, Io., to Enosburg, Vt. Accepts.

KNODELL, JAS. B., Santa Cruz, Cal., to Everett, Wn. Accepts.

MACK, CHAS. A., Hawley, Minn., to Dwight, Antelope and Wyndmere, N. D. Accepts, with residence at Dwight.

MAHONE, LUTHER D., to permanent pastorate, Astoria, Ore., where he has been serving for six months.

MCCONNELL, JAS. E., Northfield, Minn., accepts call to Union Ch., Providence, R. I.

PERKINS, Mrs. ELIZA B., Clark, Neb., to Breckinridge, Okl. Accepts.

READ, G. ELLERY, Rock Island, Que., to Plymouth Ch., Sherbrooke. Accepts. Call extended on his record.

REED, ARTHUR T., Twinsburg, O., to Pilgrim Ch., Madison, Wis.

RICHARDSON, DAVID A., Hayward, Wis., to Bethany Ch., Minneapolis, Minn. Accepts.

SWEET, MILO J., Hartford Sem., to Memorial Ch., Worcester, Mass.

TANNER, ALLEN A., Toledo, O., to Alton, Ill. Accepts, and is at work

TEDFORD, JOS. E, Saranac, Mich., to Saugatuck.

THIEME, KARL F., N. Enid, Okl., to Evansville, Ind. Accepts.

TREVOR, ALBERT G. (M. E.), Horicon, Wis., withdraws acceptance of call to Somonauk, Ill.

WIGGINS, AARON W., Big Rock, Ill., to Tonica. Accepts.

WILD, LAURA H., Butler Ave. Ch., Lincoln, Neb., to become professor of Christian evidences and Bible interpretation in Doane Coll., Crete. Accepts.

WYCKOFF, HERBERT J., Chelsea, Vt., to South Main St. Ch., Manchester, N. H.

YOUNG, HARRY W., Beacon Hill and Bethany Chs., Seattle, Wn., to Index. Accepts, and is at work.

Ordinations and Installations

JOHNSTON, LOUIS H., *i.* Manhattan Terrace Ch., Brooklyn, N. Y., March 28. Sermon, Pres. C. C. Hall; other parts, Rev. Messrs. R. H. Bosworth, C. T. Chase, S. W. King, C. W. Shelton, Drs. Nehemiah Boynton and J. H. Morley.

KEELER, E. M., *o.* Keck (Odebolt), Io., March 21. Sermon, Rev. M. D. Reed; other parts, Drs. T. O. Douglass, J. W. Frizzell, Rev. Messrs. J. M. Turner, M. Barrett and A. B. Keeler.

PATTEN, ARTHUR B., *o.* and *i.* Santa Rosa, Cal., March 21. Sermon, Pres. J. K. McLean; other parts, Rev. Messrs. F. A. Bissell, E. E. Chakurian, A. K. Farnworth, S. C. Patterson and L. D. Rathbone.

THOMPSON, ALBERT H., *i.* Raymond, N. H., March 30, after 17 years' service. Addresses, Rev. Messrs. A. T. Hillman, E. R. Smith, Drs. Geo. Lewis and Geo. E. Hall; other parts, Rev. Messrs. W. L. Anderson, Edgar Warren, L. H. Thayer, Drs. Edw. Robie and S. H. Dana.

Resignations

ANDERSON, GEO. S., Highland Ch., Somerville, Mass., to take effect June 30, after 11 years' service.

BILLINGS, EDW. N., Chepachet, R. I. He will endeavor, by a period of rest, to regain strength exhausted in the effort to care for his parish and also for his wife, who has been a sufferer from tuberculosis. His address is still Chepachet.

DE KAY, GEO. H., Lodi, Cal., to take effect, notwithstanding earnest protest from church and community, July 1, after four years' service.

GILMORE, CHAS. H., Washta, Io., after five years' service.

GREENLEES, CHAS. A., Jennings, Okl., after three years' service.

HUMPHREYS, OLIVER M., Waynoka, Okl.

MATHEWS, ROB'T J, Sterling, Kan., after four years' service.

MARSH, WILSON J., Albuquerque, N. M., after five years' service.

READ, G. ELLERY, Rock Island, Que., and Holland, Vt., where he has preached for six years, to take effect May 31.

SHELDON, CHAS. F., Carrier and Hillsdale, Okl., drops the work at Hillsdale.

SMALL, CHAS. R., Lyme, N. H., returning to Hartford Sem. for further study.

WILD, LAURA H., Butler Ave. Ch., Lincoln, Neb., to take effect Sept. 1, after four years' service.

Stated Supplies

BAKER, JOHN W. H., Enosburg, Vt., at Berkshire enter.

OOKER, AMOS H., Ogden, Io., at Santa Ana, Cal., for six months.

Personals

BULLOCK, MOTIER A., has in press a history of Congregationalism in Nebraska, to be called Congregational Nebraska.

DECKER, FRANK H., at the close of seven years' service in Westerly, R. I., was given $150, with other presents, while Mrs. Decker received a gold watch.

PARR, LEONARD A., Edgerton, Wis., has been granted a three months' vacation in which to visit England.

ROOT, E. TALMAGE, and wife, at the close of nine years' service at Elmwood Temple Ch., Providence, R. I., were presented with a sterling silver loving cup. The Woman's Auxiliary presented Mrs. Root with a ring set with an opal and diamonds.

Churches Organized

BINGHAMTON, N. Y., Rev Chas. W. Smith in charge.

Closing Pastorates

FATE, FRANCIS A.—By his resignation the Trinitarian Ch., Taunton, Mass., is left without a pastor. Each of the recent pastors, Dr. S. M. Newman of Washington, Dr. H. P. DeForest of Detroit and Rev. S. V. Cole of Wheaton Sem., served seven years, the length of Mr. Fate's pastorate. Before them, Rev. Erastus Maltby served 45 years. Mr. Fate has proved the peer of a notable pastoral succession, and has won the love of the church and the confidence of the community in an unusual degree. But the very fidelity of his service makes it imperative that he take a Sabbatical year for rest before resuming pastoral duties. He expects to spend the summer on a farm in western Massachusetts. G. H. J.

GILPATRICK, HOWARD, was given a farewell reception by the church in Hope, N. D., at the close of a pastorate of nearly three years, which was successful financially and in growth of membership. The last dollar of debt was paid during his ministry and 20 members united on his closing Sunday. He was presented with a purse of money and Mrs. Gilpatrick received a silk dress from the Ladies' Aid. F. E. C.

Local Revival Interest

LOS ANGELES, CAL.—The recent revival has inspired the people with a passion for civic righteousness. At the closing service nearly all of the great audience rose in pledge to overthrow the saloon and the race gambling at Escot Park.

NEWBURYPORT, MASS.—A union evangelistic campaign is to begin about May 1, led by Rev. Herbert L. Gale, two singers and an assistant evangelist, Mr. John Hatch. The Y. M. C. A. and Salvation Army are to be asked to co-operate.

SANDOVAL, ILL., Rev. W. Knighton Bloom. The pentecostal meetings conducted by Rev. W. A.

Continued on page 482.

GROWING UP

There's something the matter with the child that fails to grow up. A child that grows up too much, however, without proper filling out of flesh, is almost as badly off. Nothing will help these pale, thin "weedy" children like Scott's Emulsion. It supplies the rounding out of flesh and the rich inward nourishment of blood and vital organs which insures rapid growth a healthy and uniform development.



Peter Moller's Cod Liver Oil

Should be Purchased for the Following Good Reasons:

It is a pure oil, so pure that it is positively free from disagreeable taste and odor. Children take it without persuasion. It digests readily, does not cling to the palate, and never "repeats."

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The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

OPIUM MORPHINE and LIQUOR Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

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TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.
Effervescent Relief for Constipation
Biliousness, Disordered Stomach
Promptly effective. No griping or unpleasantness. Of such unusual excellence that it has been
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which bear earnings for every day in our care. Your money is always subject to your control if required for other purposes. Earnings begin as soon as your money is received, and are mailed you by check semi-annually, or compounded, if desired.

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OFFICE: 56 CEDAR STREET.

One Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies	$1,042,689.43
Real Estate	1,593,893.06
United States Bonds	1,980,000.00
State and City Bonds	3,156,980.00
Railroad Bonds	2,184,580.00
Miscellaneous Bonds	285,840.00
Railroad Stocks	7,198,750.00
Gas Stocks	435,600.00
Bank and Trust Co. Stocks	358,550.00
Bonds and Mortgages, being 1st lien on Real Estate	81,700.00
Premiums uncollected and in hands of Agents	1,007,079.54
Interest accrued on Bonds and Mortgages	1,708.50
	$19,417,329.53

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	7,210,566.00
Unpaid Losses	976,171.49
Unpaid Re-Insurance, and other claims	779,270.81
Reserve for Taxes	75,000.00
Net Surplus	7,376,321.23
	$19,417,329 53
Surplus as regards Policy-holders	$10,376,321.23

ELBRIDGE G. SNOW, *President.*
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Church and Ministerial Record

[Continued from page 481.]

Waterman resulted in the reception of 19 members March 19. His earnest, cultured sermons were very helpful. Evangelistic services have also been held at Columbus, Clay Center, Fairfield and Loomis, Neb., at Salina, Kan., and Kingscourt, Ont.

Dedications

KIRWIN, KAN., Rev. J. E. Kirkpatrick. Luey Westbrook Parish Building, March 19, with sermon by Supt. H. E. Thayer. The cost, $1,750, is practically provided for, several hundred dollars having been given by Mr. S. E. Westbrook for this memorial to his mother. The hymn of dedication was written by Rev. C. P. Connolly of Hiawatha, who had just closed two weeks' special services at Kirwin.

PASADENA, CAL., *First*, Dr. R. R. Meredith. Beautiful $50,000 edifice, with sermons by Rev. W. H. Day and the pastor, greetings of visiting clergymen and the reading of congratulatory letters. Gifts and pledges amounting to $11,200 were taken on Dedication Day.

Material Gain

ISLESFORD, ME., Rev. C. N. Davie. Two fine windows made by Redding, Baird & Co., Boston, given in memory of Hannah E. Stanley and Fannie M. Morse.

Bequests and Other Gifts

GRANBY, QUE.—By Mr. S. H. C. Miner, for Canadian Jubilee Movement, a total of $20,000.

Biographical

REV. HIRAM EBENEZER JOHNSON

This beloved brother died in East Providence, R. I., March 26. He was born in Lexington, N. Y., Oct. 5, 1823. After graduating at Hamilton College, he was employed for several years in business and teaching. Meanwhile he was preparing for the ministry, and was licensed to preach in 1858. He preached at Canova and Bath, N. Y., and was three years at Fairton, N. J., also doing evangelistic work in several other places.

In 1869 he came to Rhode Island and was pastor of the Globe Church in Woonsocket for three years. Later he was pastor of the Newman Church in Rumford for seven years. Afterwards he had charge of churches at Howard, Chepachet and East Providence, and did much service in many parts of the state. His preaching was of the evangelistic type, and many were brought to Christ by his means. With a strong body and a cheerful spirit, he continued preaching as opportunity offered to the close of life. He was a favorite among ministers, a genial companion, a good citizen. His life and health were preserved by his fondness for gardening, in which he was highly skilled. He leaves a widow and five children, one of whom is a professor in Brown University. J. G. V.

HENRY LEVI SLACK

Henry Levi Slack, son of John S. Slack and Elvira Lake, was born at Plymouth, Vt., Aug. 30, 1847. He prepared for college at Kimball Union Academy, Meriden, N. H., in 1865. He entered Dartmouth College in the fall of 1868, graduating in 1872; studied theology at Harvard and Yale, graduating at Yale, 1877. He was ordained and installed at Chester, Vt., 1877. He remained with this church until 1883, when he accepted a call to the First Congregational Church in Bethel, Ct., where he has been pastor until his death, March 25. He leaves a widow and four children.

A man of large ability, he was an excellent preacher and an all-around man, generous and true, with great tact and helpfulness everywhere. The church of which he was pastor has grown and flourished and under his leadership has become an increasingly helpful influence in the community in all good directions. The people mourn his death, and many a heart is sore for his going away. J. A. F.

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THE OLD FAMILY DOCTOR
Lame Backs
yield readily to rubbing with Pond's Extract. Takes out the stiffness and soreness and makes you feel like new.
Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good"—fifty two were found to contain **wood alcohol** *or* **formaldehyde** *or* **both.** *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
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We catalogue this season the earliest market potato ever produced in the United States.

GREGORY'S SEEDS

We catalogue a new drumhead cabbage which in the government test surpassed all varieties found in this Country and Europe. Catalogue free.

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Aids Teething. Promotes Digestion. Prevents Convulsions.

All Babies Like It.

"For over five years I have used your 'GRIPE WATER,' and have advised my friends to do so. I cannot speak too highly of it. I found it *very beneficial to myself* during nursing." MRS. A. THOMAS.

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A Bay State Type

Franklin County, Mass., is awake to the signs of the times with a practical movement toward the remoter country. At the county conference at Ashfield last fall, a committee was appointed to arrange for evangelistic work. This committee made two propositions to the churches. The first was an effort to create interest in special evangelistic meetings. It was thought preferable to get along without outside evangelists, and to depend upon local pastors and Northfield students, pastors to exchange with one another by alternation of special meetings.

The second proposal was an effort to raise money for permanent work in the remoter sections. Franklin County has become increasingly aware of its responsibility for a very considerable *hinterland* much of it beyond any existing sphere of religious influence. Various workers have penetrated this far country, but there has been lack of systematic help. It is now proposed to engage Rev. W. S. Anderson, recently pastor at Moore's Corner, to visit and encourage the weaker and the remoter churches, and to hold special meetings in schoolhouses and in tents. Mr. Anderson is expected to devote a share of his time to work in Berkshire County under a similar arrangement, in conjunction with Rev. S. P. Cook, county missionary, and some assistance from Mr. Cook in Franklin County is hoped for.

It is significant that the committee's first proposal should have fallen a bit flat. South Deerfield is the only church, to the committee's knowledge, to plan meetings of just that character, though extra services, seriously affected by bad weather, were held in the Week of Prayer. A decided preference has been shown for the type of work that Mr. Anderson is expected to take up, which may stand as Franklin County's type of "new evangelism."

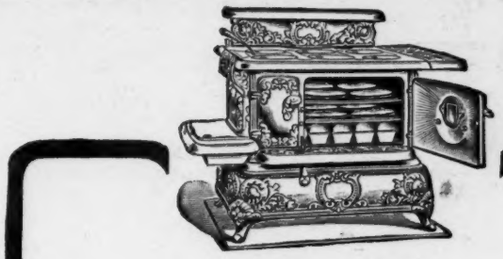
Mr. Anderson's methods have proved well adapted to the rural mission field. He and Rev. J. C. Wightman, former Mt. Hermon students, were largely instrumental in organizing the Moore's Corner church, of which Mr. Wightman was first pastor. Mr. Anderson does not attempt to lift people off their feet by some tidal sweep of emotion, but addresses the cooler reason and the more spiritual feeling.

E. K. L.

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